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Fig.

TAYLOR INSTITUTION.

—
BEQUEATHED.

TO THE UNIVERSITY

BY

ROBERT FINCH, M. A.

OF BALLIOL COLLEGE.

26520-202

**EARL OF CHESTERFIELD'S
LETTERS TO HIS SON.**

VOL. II.

Printed by S. Hamilton, Weybridge.



He declaimed by the sea side in storms

Letter 207

T. Uwins del.

Hopwood sculp.

Pub. by J. Walker, Paternoster Row, and J. Harris, St. Paul's Church Yard.

Lord Chesterfield's
LETTERS TO HIS SON,
Three ^{IN} *Volumes*
Vol. II.



T. Goussier del.

Hogarth sc.

*Invade the Graces, and sacrifice to them every moment.
Letter 113.*

LONDON

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LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO

HIS SON;

WITH SOME ACCOUNT OF HIS LIFE.

IN THREE VOLUMES.

VOE. II.

LONDON:

Printed for J. Walker; J. Johnson; J. Richardson; R. Faulder and Son; F. C. and J. Rivington; Vernor, Hood, and Sharpe; R. Lea; J. Nunn; Cuthell and Martin; E. Jeffery; Newman and Co.; Lackington, Allen, and Co.; Longman, Hurst, Rees, and Orme; Cadell and Davies; Wilkie and Robinson; J. Booker; Black, Parry, and Kingsbury; Sherwood, Neely, and Jones; J. Asperne; R. Scholey; and J. Harris.

1810.



LORD CHESTERFIELD'S LETTERS.



LETTER CLXXII.

London, December 20, O. S. 1748.

DEAR BOY,

I RECEIVED last Saturday, by three mails which came in at once, two letters from Mr. Harte, and yours of the 8th, N. S.

It was I who mistook your meaning with regard to your German letters, and not you who expressed it ill. I thought it was the writing of the German character that took up so much of your time, and therefore I advised you, by the frequent writing of that character, to make it easy and familiar to you. But since it is only the propriety and purity of the German language which make your writing it so tedious and laborious, I will tell you, I shall not be nice upon that article, and did not expect you should yet be master of all the idioms, delicacies, and peculiarities of that difficult language. That can only come by use, especially frequent speaking; therefore, when you shall be at Berlin, and afterwards at Turin, where you will meet many Germans, pray

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B

take all opportunities of conversing in German, in order not only to keep what you have got of that language, but likewise to improve and perfect yourself in it. As to the characters, you form them very well, and as you yourself own, better than your English ones ; but then let me ask you this question ; Why do you not form your Roman characters better ? for I maintain, that it is in every man's power to write what hand he pleases, and consequently that he ought to write a good one. You form, particularly, your *c* and your *l* in a zigzag, instead of making them straight, a fault very easily mended. You will not, I believe, be angry with this little criticism, when I tell you, that, by all the accounts I have had of late from Mr. Harte and others, this is the only criticism that you give me occasion to make. Mr. Harte's last letter of the 14th, N. S. particularly, makes me extremely happy, by assuring me, that in every respect you do extremely well. I am not afraid, by what I now say, of making you too vain ; because I do not think that a just consciousness, and an honest pride of doing well, can be called vanity ; for vanity is either the silly affectation of good qualities which one has not, or the sillier pride of what does not deserve commendation in itself. By Mr. Harte's account you are got very near the goal of Greek and Latin, and therefore I cannot suppose that, as your sense increases, your endeavours and your speed will slacken, in finishing the small remains of your course. Consider what lustre and *éclat* it will give you, when you return here, to be allowed to be the best scholar, of a gentleman, in England ; not to mention the real pleasure and solid comfort which such knowledge will give you throughout your whole life. Mr. Harte tells me another thing, which I own I did not expect ; it is, that when you read aloud, or repeat parts of plays, you speak very properly and distinctly. This relieves me from great uneasiness, which I was under upon account of your former bad enunciation.

Go on, and attend most diligently to this important article. It is, of all the graces (and they are all necessary), the most necessary one.

Comte Portingue, who has been here about a fortnight, far from disavowing, confirms all that Mr. Harte has said to your advantage. He thinks he shall be at Turin much about the time of your arrival there, and pleases himself with the hopes of being useful to you: though, should you get there before him, he says that Comte du Perron, with whom you are a favourite, will take that care. You see by this one instance, and in the course of your life you will see by a million of instances, of what use a good reputation is, and how swift and advantageous a harbinger it is, wherever one goes. Upon this point too Mr. Harte does you justice, and tells me, that you are desirous of praise from the praise-worthy; this is a right and generous ambition, and without which, I fear, few people would deserve praise.

But here let me, as an old stager upon the theatre of the world, suggest one consideration to you, which is, to extend your desire of praise a little beyond the strictly praise-worthy, or else you may be apt to discover too much contempt for at least three parts in five of the world, who will never forgive it you. In the mass of mankind, I fear, there is too great a majority of fools and knaves, who singly, from their number, must to a certain degree be respected, though they are by no means respectable. And a man, who will show every knave or fool, that he thinks him such, will engage in a most ruinous war, against numbers much superior to those that he and his allies can bring into the field. Abhor a knave, and pity a fool, in your heart; but let neither of them unnecessarily see that you do so. Some complaisance and attention to fools is prudent, and not mean: as a silent abhorrence of individual knaves is often necessary, and not criminal.

As you will now soon part with Lord Pulteney, with whom, during your stay together at Leipsig, I suppose you have formed a connexion, I imagine that you will continue it by letters, which I would advise you to do. They tell me he is good-natured, and does not want parts; which are of themselves two good reasons for keeping it up; but there is also a third reason, which in the course of the world is not to be despised: his father cannot live long, and will leave him an immense fortune, which, in all events, will make him of some consequence, and, if he has parts into the bargain, of very great consequence; so that his friendship may be extremely well worth your cultivating, especially as it will not cost you above one letter in one month.

I do not know whether this letter will find you at Leipsig; at least it is the last I shall direct there. My next to either you or Mr. Harte will be directed to Berlin; but as I do not know to what house or street there, I suppose it will remain at the post-house till you send for it. Upon your arrival at Berlin you will send me your particular direction, and also pray be minute in your accounts of your reception there, by those whom I recommend you to, as well as by those to whom they present you. Remember too, that you are going to a polite and literate court, where the graces will best introduce you.

Adieu. God bless you! and may you continue to deserve my love as much as you now enjoy it!

P. S. Lady Chesterfield bids me tell you, that she decides entirely in your favour, against Mr. Grevan-kop, and even against herself; for she does not think that she could, at this time, write either so good a character, or so good German. Pray write her a German letter upon that subject, in which you may tell her, that, like the rest of the world, you approve of her judgement, because it is in

your favour; and that you true Germans cannot allow Danes to be competent judges of your language, &c.

LETTER CLXXIII.

London, December 30, O. S. 1742.

DEAR BOY,

I DIRECT this letter to Berlin, where I suppose it will either find you, or at least wait but a very little time for you. I cannot help being anxious for your success at this your first appearance upon the great stage of the world; for though the spectators are always candid enough to give great allowances, and to show great indulgence, to a new actor; yet, from the first impressions which he makes upon them, they are apt to decide, in their own minds at least, whether he will ever be a good one or not: if he seems to understand what he says, by speaking it properly; if he is attentive to his part, instead of staring negligently about; and if, upon the whole, he seems ambitious to please, they willingly pass over little awkwardnesses and inaccuracies, which they ascribe to a commendable modesty in a young and unexperienced actor. They pronounce that he will be a good one in time; and, by the encouragement which they give him, make him so the sooner. This I hope will be your case: you have sense enough to understand your part; a constant attention and ambition to excel in it, with a careful observation of the best actors, will inevitably qualify you, if not for the first, at least for considerable parts.

Your dress (as insignificant a thing as dress is in itself) is now become an object worthy of some attention; for I confess I cannot help forming some opinion of a man's sense and character from his dress; and I believe most people do as well as myself. Any affectation whatsoever in dress implies,

in my mind, a flaw in the understanding. Most of our young fellows here display some character or other by their dress; some affect the tremendous, and wear a great and fiercely-cocked hat, an enormous sword, a short waistcoat, and a black cravat: these I should be almost tempted to swear the peace against, in my own defence, if I were not convinced that they are but meek asses in lions' skins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, stage-coachmen, and country bumpkins, so well in their outsides, that I do not make the least doubt of their resembling them equally in their insides. A man of sense carefully avoids any particular character in his dress; he is accurately clean for his own sake; but all the rest is for other people's. He dresses as well, and in the same manner, as the people of sense and fashion of the place where he is. If he dresses better, as he thinks (that is, more) than they, he is a fop; if he dresses worse, he is unpardonably negligent; but of the two, I would rather have a young fellow too much than too little dressed; the excess on that side will wear off, with a little age and reflection; but if he is negligent at twenty, he will be a sloven at forty, and stink at fifty years old. Dress yourself fine where others are fine, and plain where others are plain; but take care always that your clothes are well made and fit you; for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterwards; and, without any stiffness for fear of discomposing that dress, let all your motions be as easy and natural as if you had no clothes on at all. So much for dress, which I maintain to be a thing of consequence in the polite world.

As to manners, good-breeding, and the graces, I have so often entertained you upon these important subjects, that I can add nothing to what I have formerly said. Your own good sense will suggest to

you the substance of them ; and observation, experience, and good company, the several modes of them. Your great vivacity, which I hear of from many people, will be no hindrance to your pleasing in good company ; on the contrary, will be of use to you, if tempered by good-breeding, and accompanied by the graces. But then I suppose your vivacity to be a vivacity of parts, and not a constitutional restlessness ; for the most disagreeable composition that I know in the world, is that of strong animal spirits, with a cold genius. Such a fellow is troublesomely active, frivolously busy, foolishly lively ; talks much, with little meaning, and laughs more, with less reason : whereas, in my opinion, a warm and lively genius, with a cool constitution, is the perfection of human nature.

Do what you will at Berlin, provided you do but do something all day long. All I desire of you is, that you will never slattern away one minute in idleness, and in doing nothing. When you are not in company, learn what either books, masters, or Mr. Harte can teach you ; and when you are in company, learn (what company only can teach you) the characters and manners of mankind. I really ask your pardon for giving you this advice ; because, if you are a rational creature, and a thinking being, as I suppose, and verily believe you are, it must be unnecessary, and to a certain degree injurious. If I did not know by experience that some men pass their whole time in doing nothing, I should not think it possible for any being, superior to Monsieur Descartes's automata, to squander away in absolute idleness, one single minute of that small portion of time which is allotted us in this world.

I have lately seen one Mr. Cranmer, a very sensible merchant, who told me he had dined with you, and seen you often at Leipsig. And yesterday I saw an old footman of mine, whom I made a messenger, who told me he had seen you last August. You will easily imagine, that I was not the less glad to

see them, because they had seen you ; and I examined them both narrowly, in their respective departments ; the former as to your mind, the latter as to your body. Mr. Cranmer gave me great satisfaction, not only by what he told me of himself concerning you, but by what he was commissioned to tell me from Mr. Mascow. As he speaks German perfectly himself, I asked him how you spoke it ; and he assured me very well for the time, and that a very little more practice would make you perfectly master of it. The messenger told me you were much grown, and, to the best of his guess, within two inches as tall as I am ; that you were plump, and looked healthy and strong : which was all I could expect, or hope, from the sagacity of the person.

I send you, my dear child (and you will not doubt) very sincerely, the wishes of the season. May you deserve a great number of happy new years ; and, if you deserve, may you have them ! Many new-years, indeed, you may see, but happy ones you cannot see without deserving them. These, virtue, honour, and knowledge, alone can merit, alone can produce. *Di tibi dent annos, de te nunc cetera sumus*, was a pretty piece of poetical flattery, where it was said ; I hope that in time it may be no flattery when said to you. But I assure you, that whenever I cannot apply the latter part of the line to you with truth, I shall neither say, think, nor wish the former. Adieu !

LETTER CLXXIV.

London, January 10, O. S. 1749.

DEAR BOY,

I HAVE received your letter of the 31st December, N. S. Your thanks for my present, as you call it, exceed the value of the present; but the use which you assure me that you will make of it, is the thanks which I desire to receive. Due attention to the inside of books, and due contempt for the outside, is the proper relation between a man of sense and his books.

Now that you are going a little more into the world, I will take this occasion to explain my intentions as to your future expenses, that you may know what you have to expect from me, and make your plan accordingly. I shall neither deny nor grudge you any money that may be necessary for either your improvement or pleasures; I mean the pleasures of a rational being. Under the head of improvement I mean the best books, and the best masters, cost what they will; I also mean all the expense of lodgings, coach, dress, servants, &c. which, according to the several places where you may be, shall be respectively necessary to enable you to keep the best company. Under the head of rational pleasures I comprehend, first, proper charities to real and compassionate objects of it; secondly, proper presents to those to whom you are obliged, or whom you desire to oblige; thirdly, a conformity of expense to that of the company which you keep; as in public spectacles, your share of little entertainments, a few pistoles at games of mere commerce, and other incidental calls of good company. The only two articles which I will never supply are, the profusion of low riot, and the idle lavishness of negligence and laziness. A fool squanders away, without credit or

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advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy-shop; snuff-boxes, watches, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence to cheat him, and in a very little time he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessities, of life. Without care and method the largest fortune will not, and with them almost the smallest will, supply all necessary expenses. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourself, and not through the hands of any servant, who always either stipulates poundage, or requires a present for his good word, as they call it. Where you must have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a mistaken economy, buy a thing you do not want, because it is cheap; or, from a silly pride, because it is dear. Keep an account in a book, of all that you receive, and of all that you pay; for no man, who knows what he receives and what he pays, ever runs out. I do not mean that you should keep an account of the shillings and half-crowns which you may spend in chair-hire, operas, &c. They are unworthy of the time, and of the ink that they would consume; leave such *minutiae* to dull, penny-wise fellows; but remember in economy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones. A strong mind sees things in their true proportion; a weak one views them through a magnifying medium, which, like

the microscope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known many a man pass for a miser, by saving a penny, and wrangling for two-pence, who was undoing himself at the same time, by living above his income, and not attending to essential articles, which were above his *portée*. The sure characteristic of a sound and strong mind is, to find in every thing those certain bounds, '*quos ultra citraque nequit consistere rectum*.' These boundaries are marked out by a very fine line, which only good sense and attention can discover; it is much too fine for vulgar eyes. In manners, this line is good-breeding; beyond it, is troublesome ceremony; short of it, is unbecoming negligence and inattention. In morals, it divides ostentatious puritanism from criminal relaxation; in religion, superstition from impiety; and, in short, every virtue from its kindred vice or weakness. I think you have sense enough to discover the line: keep it always in your eye, and learn to walk upon it; rest upon Mr. Harter, and he will poise you, till you are able to go alone. By the way, there are fewer people who walk well upon that line, than upon the slack-rope; and, therefore, a good performer shines so much the more.

Your friend Comte Pertingue, who constantly inquires after you, has written to Comte Salmour, the governor of the academy at Turin, to prepare a room for you there, immediately after the Ascension; and has recommended you to him, in a manner which I hope you will give him no reason to repent or be ashamed of. As Comte Salmour's son, now residing at the Hague, is my particular acquaintance, I shall have regular and authentic accounts of all that you do at Turin.

During your stay at Berlin, I expect that you should inform yourself thoroughly of the present state of the civil, military, and ecclesiastical government of the King of Prussia's dominions, parti-

cularly of the military, which is upon a better footing in that country than in any other in Europe. You will attend at the reviews, see the troops exercised, and inquire into the numbers of troops and companies in the respective regiments of horse, foot, and dragoons; the numbers and titles of the commissioned and non-commissioned officers in the several troops and companies; and also, take care to learn the technical military terms, in the German language; for though you are not to be a military man, yet these military matters are so frequently the subjects of conversation, that you will look very awkwardly if you are ignorant of them. Moreover, they are commonly the objects of negotiation, and, as such, fall within your future profession. You must also inform yourself of the reformation which the king of Prussia has lately made in the law, by which he has both lessened the number and shortened the duration of law-suits: a great work, and worthy of so great a prince! As he is indisputably the ablest prince in Europe, every part of his government deserves your most diligent inquiry, and your most serious attention. It must be owned that you set out well, as a young politician, by beginning at Berlin, and then going to Turin, where you will see the next ablest monarch to that of Prussia; so that if you are capable of making political reflections, those two princes will furnish you with sufficient matter for them.

I would have you endeavour to get acquainted with Monsieur de Maupertuis, who is so eminently distinguished by all kinds of learning and merit, that one should be both sorry and ashamed of having been even a day in the same place with him, and not to have seen him. If you should have no other way of being introduced to him, I will send you a letter from hence. Monsieur Cagnoni, at Berlin, to whom I know you are recommended, is a very able man of business, thoroughly informed of every part of

Europe; and his acquaintance, if you deserve and improve it as you should do, may be of great use to you.

Remember to take the best dancing-master at Berlin, more to teach you to sit, stand, and walk gracefully, than to dance finely. The graces, the graces; remember the graces! Adieu.

LETTER CLXXV.

London, January 24, O. S. 1749.

DEAR BOY,

I HAVE received your letter of the 18th, N. S. in which I was surprised to find no mention of your approaching journey to Berlin, which, according to the first plan, was to be on the 20th, N. S. and upon which supposition I have, for some time, directed my letters to you and Mr. Harte, at Berlin. I should be glad that yours were more minute with regard to your motions and transactions; and I desire, that for the future they may contain accounts of what and whom you see and hear, in your several places of residence; for I interest myself as much in the company you keep, and the pleasures you take, as in the studies you pursue, and therefore equally desire to be informed of them all. Another thing I desire, which is, that you will acknowledge my letters by their dates, that I may know which you do, and which you do not receive.

As you found your brain considerably affected by the cold, you were very prudent not to turn it to poetry in that situation, and not less judicious in declining the borrowed aid of a stove, whose fumigation, instead of inspiration, would at best have produced what Mr. Pope calls a *scooterkin of wit*. I will show your letter to Duval, by way of justification for not answering his challenge; and I think he

must allow the validity of it; for a frozen brain is as unfit to answer a challenge in poetry, as a blunt sword is for single combat.

You may, if you please, and therefore I flatter myself that you will, profit considerably by your stay at Berlin, in the articles of manners and useful knowledge. Attention to what you will see and hear there, together with proper inquiries, and a little care and method in taking notes of what is most material, will procure you much useful knowledge. Many young people are so light, so dissipated, and so incurious, that they can hardly be said to see what they see, or hear what they hear; that is, they hear in so superficial and inattentive a manner, that they might as well not see nor hear at all. For instance; if they see a public building, as a college, an hospital, an arsenal, &c. they content themselves with the first *coup d'œil*, and neither take the time nor the trouble of informing themselves of the material parts of them, which are the constitution, the rules, and the order and oeconomy in the inside. You will, I hope, go deeper, and make your way into the substance of things. For example; should you see a regiment reviewed at Berlin or Potsdam, instead of contenting yourself with the general glitter of the collective corps, and saying, *parmaniere d'acquit*, 'that is very fine;' I hope you will ask what number of troops or companies it consists of; what number of officers of the *etat major*, and what number of *subalterns*; how many *bas-officiers*, or non-commissioned officers, as *serjeants*, *corporals*, *ensigns*, *freycorporals*, &c. their pay, their clothing, and by whom; whether by the colonels or captains, or commissaries appointed for that purpose; to whom they are accountable; the method of recruiting, completing, &c.

The same in civil matters: inform yourself of the jurisdiction of a court of justice; of the rules and members, and endowments, of a college or an academy, and not only of the dimensions of the re-

spective edifices : and let your letters to me contain these informations, in proportion as you acquire them.

I often reflect, with the most flattering hopes, how proud I shall be of you, if you should profit; as you may, by the opportunities which you have had, still have; and will have, of arriving at perfection; and, on the other hand, with dread of the grief and shame you will give me if you do not. May the first be the case!—God bless you!

LETTER CLXXVI.

London, February 7, O. S. 1749.

DEAR BOY,

YOU are now come to an age capable of reflection; and I hope you will do, what however few people at your age do, exert it, for your own sake, in the search of truth and sound knowledge. I will confess (for I am not unwilling to discover my secrets to you) that it is not many years since I have presumed to reflect for myself. Till sixteen or seventeen I had no reflection, and for many years after that I made no use of what I had. I adopted the notions of the books I read, or the company I kept, without examining whether they were just or not; and I rather chose to run the risk of easy error, than to take the time and trouble of investigating truth. Thus, partly from laziness, partly from dissipation, and partly from the *mauvaise honte* of rejecting fashionable notions, I was (as I since found) hurried away by prejudices, instead of being guided by reason; and quietly cherished error, instead of seeking for truth. But since I have taken the trouble of reasoning for myself, and have had the courage to own that I do so, you cannot imagine how much my notions of things are altered, and in how

different a light I now see them, from that in which I formerly viewed them through the deceitful medium of prejudice or authority. Nay, I may possibly still retain many errors, which, from long habit, have perhaps grown into real opinions; for it is very difficult to distinguish habits, early acquired and long entertained, from the result of our reason and reflection.

My first prejudice (for I do not mention the prejudices of boys and women, such as hobgoblins, ghosts, dreams, spilling salt, &c.) was my classical enthusiasm, which I received from the books I read, and the masters who explained them to me. I was convinced there had been no common sense nor common honesty in the world for these last fifteen hundred years; but that they were totally extinguished with the ancient Greek and Roman governments. Homer and Virgil could have no faults, because they were ancient; Milton and Tasso could have no merit, because they were modern. And I could almost have said, with regard to the ancients, what Cicero, very absurdly and unbecomingly for a philosopher, says with regard to Plato, '*Cum quo errare malim, quam cum aliis rectè sentire.*' Whereas now, without any extraordinary effort of genius, I have discovered, that nature was the same three thousand years ago, as it is at present; that men were but men then as well as now; that modes and customs vary often, but that human nature is always the same. And I can no more suppose, that men were better, braver, or wiser, fifteen hundred or three thousand years ago, than I can suppose that the animals or vegetables were better then than they are now. I dare assert too, in defiance of the favourers of the ancients, that Homer's hero Achilles was both a brute and a scoundrel, and consequently an improper character for the hero of an epic poem; he had so little regard for his country, that he would not act in defence of it, because he had quarrelled with Agamemnon about a w——e; and then afterwards, animated

by private resentment only, he went about killing people basely, I will call it, because he knew himself invulnerable; and yet, invulnerable as he was, he wore the strongest armour in the world; which I humbly apprehend to be a blunder; or a horse-shoe clapped to his vulnerable heel would have been sufficient. On the other hand, with submission to the favourers of the modernes, I assert with Mr. Dryden, that the Devil is in truth the hero of Milton's poem: his plan, which he lays, pursues, and at last executes, being the subject of the poem. From all which considerations, I impartially conclude, that the ancients had their excellencies and their defects, their virtues and their vices, just like the modernes: pedantry and affectation of learning clearly decide in favour of the former; vanity and ignorance, as peremptorily, in favour of the latter. Religious prejudices kept pace with my classical ones; and there was a time when I thought it impossible for the honestest man in the world to be saved, out of the pale of the church of England: not considering that matters of opinion do not depend upon the will; and that it is as natural, and as allowable, that another man should differ in opinion from me, as that I should differ from him; and that, if we are both sincere, we are both blameless; and should consequently have mutual indulgence for each other.

The next prejudices I adopted were those of the *beau monde*, in which, as I was determined to shine, I took what are commonly called the genteel vices to be necessary. I had heard them reckoned so, and, without farther inquiry, I believed it: or, at least, should have been ashamed to have denied it, for fear of exposing myself to the ridicule of those whom I considered as the models of fine gentlemen. But I am now neither ashamed nor afraid to assert, that those genteel vices, as they are falsely called, are only so many blemishes in the character of even a man of the world, and what is called a fine gentleman, and degrade him in the opinion of those very

people, to whom he hopes to recommend himself by them. Nay, this prejudice often extends so far, that I have known people pretend to vices they had not, instead of carefully concealing those they had.

Use and assert your own reason; reflect, examine, and analyze every thing, in order to form a sound and mature judgement; let no *οὐτος ἴφα* impose upon your understanding, mislead your actions, or dictate your conversation. Be early what, if you are not, you will when too late wish you had been. Consult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible; but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither, blindly and implicitly: try both by that best rule which God has given to direct us, reason. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and, in general, I believe it is better that it should be so; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are. We have many of those useful prejudices in this country, which I should be very sorry to see removed. The good protestant conviction, that the pope is both Antichrist and the whore of Babylon, is a more effectual preservative, in this country, against popery, than all the solid and unanswerable arguments of Chillingworth.

The idle story of the Pretender's having been introduced in a warming-pan into the queen's bed, though as destitute of all probability as of all foundation, has been much more prejudicial to the cause of Jacobitism, than all that Mr. Locke and others have written to show the unreasonableness and absurdity of the doctrines of indefeasible hereditary right, and unlimited passive obedience. And that silly, sanguine notion, which is firmly entertained here, that

one Englishman can beat three Frenchmen, encourages, and has sometimes enabled one, Englishman, in reality, to beat two.

A Frenchman ventures his life with alacrity *pour l'honneur du Roi*: were you to change the object which he has been taught to have in view, and tell him that it was *pour le bien de la Patrie*, he would very probably run away. Such gross local prejudices prevail with the herd of mankind; and do not impose upon cultivated, informed, and reflecting minds: but then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior and improved understandings, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine the truth. Those are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty. To mention one instance, of a thousand that I could give you—It is a general prejudice, and has been propagated for these sixteen hundred years, that arts and sciences cannot flourish under an absolute government; and that genius must necessarily be cramped where freedom is restrained. This sounds plausible, but is false in fact. Mechanic arts, as agriculture, manufactures, &c. will indeed be discouraged, where the profits and property are, from the nature of the government, insecure. But why the despotism of a government should cramp the genius of a mathematician, an astronomer, a poet, or an orator, I confess I never could discover. It may indeed deprive the poet, or the orator, of the liberty of treating of certain subjects in the manner they would wish; but it leaves them subjects enough to exert genius upon, if they have it. Can an author with reason complain that he is cramped and shackled, if he is not at liberty to publish blasphemy, bawdry, or sedition? all which are equally prohibited in the freest governments, if they are wise and well-regulated

ones. This is the present general complaint of the French authors; but, indeed, chiefly of the bad ones. No wonder, say they, that England produces so many great geniuses; people there may think as they please, and publish what they think. Very true; but who hinders *them* from thinking as they please? If, indeed, they think in a manner destructive of all religion, morality, or good-manners, or to the disturbance of the state; an absolute government will certainly more effectually prohibit them from, or punish them for, publishing such thoughts, than a free one could do. But how does that cramp the genius of an epic, dramatic, or lyric poet? or how does it corrupt the eloquence of an orator, in the pulpit or at the bar? The number of good French authors, such as Corneille, Racine, Moliere, Boileau, and La Fontaine, who seemed to dispute it with the Augustan age, flourished under the despotism of Louis XIV.; and the celebrated authors of the Augustan age did not shine, till after the fetters were rivetted upon the Roman people by that cruel and worthless emperor. The revival of letters was not owing either to any free government, but to the encouragement and protection of Leo X. and Francis I.; the one as absolute a pope, and the other as despotic a prince, as ever reigned. Do not mistake, and imagine that, while I am only exposing a prejudice, I am speaking in favour of arbitrary power; which from my soul I abhor, and look upon as a gross and criminal violation of the natural rights of mankind. Adieu.

LETTER CLXXVII.

London, Feb. 28, O. S. 1749.

DEAR BOY,

I WAS very much pleased with the account that you gave me of your reception at Berlin; but I was still better pleased with the account which Mr. Harte sent me of your manner of receiving that reception; for he says you behaved yourself to those crowned heads with all the respect and modesty due to them; but, at the same time, without being any more embarrassed, than if you had been conversing with your equals. This easy respect is the perfection of good-breeding, which nothing but superior good sense, or a long usage of the world, can produce; and as in your case it could not be the latter, it is a pleasing indication to me of the former.

You will now, in the course of a few months, have been rubbed at three of the considerable courts of Europe, Berlin, Dresden, and Vienna; so that I hope you will arrive at Turin tolerably smooth, and fit for the last polish. There you may get the best; there being no court I know of that forms more well-bred and agreeable people. Remember, now, that good-breeding, genteel carriage, address, and even dress (to a certain degree), are become serious objects, and deserve a part of your attention.

The day, if well employed, is long enough for them all. One half of it bestowed upon your studies, and your exercises, will finish your mind and your body; the remaining part of it, spent in good company, will form your manners, and complete your character. What would I not give, to have you read Demosthenes critically in the morning, and understand him better than any body; at noon, behave yourself bet-

ter than any person at court; and, in the evenings, trifle more agreeably than any body in mixed companies! All this you may compass if you please: you have the means, you have the opportunities. Employ them, for God's sake, while you may, and make yourself that all-accomplished man that I wish to have you. It entirely depends upon these two years; they are the decisive ones.

I send you here enclosed a letter of recommendation to Monsieur Capello, at Venice, which you will deliver him immediately upon your arrival, accompanying it with compliments from me to him and Madame; both whom you have seen here. He will, I am sure, be both very civil and very useful to you there, as he will also be afterwards at Rome, where he is appointed to go ambassador. By the way, wherever you are, I would advise you to frequent, as much as you can, the Venetian ministers; who are always better informed of the courts they reside at, than any other minister; the strict and regular accounts, which they are obliged to give to their own government, making them very diligent and inquisitive.

You will stay at Venice as long as the Carnival lasts; for, though I am impatient to have you at Turin, yet I would wish you to see thoroughly all that is to be seen at so singular a place as Venice, and at so showish a time as the Carnival. You will take also particular care to view all those meetings of the government which strangers are allowed to see; as the assembly of the senate, &c. and likewise to inform yourself of that peculiar and intricate form of government. There are books that give an account of it, among which the best is Amelot de la Housaye: this I would advise you to read previously; it will not only give you a general notion of that constitution, but also furnish you with materials for proper questions and oral informations upon the place, which are always the best. There are likewise

many very valuable remains, in sculpture and painting, of the best masters, which deserve your attention.

I suppose you will be at Vienna as soon as this letter will get thither; and I suppose, too, that I must not direct above one more to you there; after which my next shall be directed to you at Venice, the only place where a letter will be likely to find you, till you are at Turin; but you may, and I desire that you will, write to me from the several places in your way, from whence the post goes.

I will send you some other letters, for Venice, to Vienna, or to your banker at Venice, to whom you will, upon your arrival there, send for them; for I will take care to have you so recommended from place to place, that you shall not run through them, as most of your countrymen do, without the advantage of seeing and knowing what best deserve to be seen and known: I mean, the men and the manners.

God bless you, and make you answer my wishes: I will now say, my hopes! Adieu.

LETTER CLXXVIII.

DEAR BOY,

I DIRECT this letter to your banker at Venice, the surest place for you to meet with it, though I suppose it will be there some time before you; for, as your intermediate stay any where else will be but short, and as the post from hence, in this season of easterly winds, is uncertain, I direct no more letters to Vienna; where I hope both you and Mr. Harte will have received the two letters which I sent you respectively; with a letter of recommendation to Monsieur Capello at Venice, which was enclosed in mine to you. I will suppose too, that the inland post, on your side of the water, has not done you

justice ; for I received but one single letter from you, and one from Mr. Harte, during your whole stay at Berlin ; from whence I hoped for and expected very particular accounts.

I persuade myself that the time you stay at Venice will be properly employed, in seeing all that is to be seen at that extraordinary place, and in conversing with people who can inform you, not of the rare-shows of the time, but of the constitution of the government ; for which purpose I send you the enclosed letters of recommendation from Sir James Gray, the king's resident at Venice, but who is now in England. These, with mine to Monsieur Capello, will carry you, if you will go, into the best company at Venice.

But the important point, and the important place, is Turin ; for there I propose your staying a considerable time, to pursue your studies, learn your exercises, and form your manners. I own I am not without my anxiety for the consequences of your stay there ; which must be either very good or very bad. To you it will be entirely a new scene. Wherever you have hitherto been, you have conversed chiefly with people wiser and discreeter than yourself ; and have been equally out of the way of bad advice or bad example ; but in the academy at Turin, you will probably meet with both, considering the variety of young fellows of about your own age ; among whom it is to be expected that some will be dissipated and idle, others vicious and profligate. I will believe, till the contrary appears, that you have sagacity enough to distinguish the good from the bad characters, and both sense and virtue enough to shun the latter, and connect yourself with the former : but however, for greater security, and for your sake alone, I must acquaint you, that I have sent positive orders to Mr. Harte to carry you off instantly to a place which I have named to him, upon the very first symptom which he shall discover in you, of drinking, gaming, idleness, or disobedience

to his orders ; so that whether Mr. Harte informs me or not of the particulars, I shall be able to judge of your conduct in general, by the time of your stay at Turin. If it is short, I shall know why ; and I promise you, that you shall soon find that I do ; but if Mr. Harte lets you continue there as long as I propose you should, I shall then be convinced, that you make the proper use of your time, which is the only thing I have to ask of you. One year is the most that I propose you should stay at Turin ; and that year, if you employ it well, perfects you. One year more of your late application with Mr. Harte, will complete your classical studies. You will be likewise master of your exercises in that time ; and will have formed yourself so well at that court, as to be fit to appear advantageously at any other. These will be the happy effects of your year's stay at Turin, if you behave and apply yourself there as you have done at Leipsig ; but if either ill-advice, or ill-example, affect and seduce you, you are ruined for ever. I look upon that year as your decisive year of probation : go through it well, and you will be all-accomplished, and fixed in my tenderest affection for ever : but should the contagion of vice or idleness lay hold of you there, your character, your fortune, my hopes, and consequently my favour, are all blasted, and you are undone. The more I love you now, from the good opinion I have of you, the greater will be my indignation, if I should have reason to change it. Hitherto you have had every possible proof of my affection, because you have deserved it ; but when you cease to deserve it, you may expect every possible mark of my resentment. To leave nothing doubtful upon this important point, I will tell you fairly before-hand, by what rule I shall judge of your conduct—by Mr. Harte's accounts. He will not I am sure, nay I will say more, he cannot be in the wrong with regard to you. He can have no other view, but your good ; and you will I am sure allow, that he must be a better judge of

it then you can possibly be at your age. While he is satisfied, I shall be so too; but whenever he is dissatisfied with you, I shall be much more so. If he complains, you must be guilty, and I shall not have the least regard for any thing that you may allege in your own defence.

I will now tell you what I expect and insist upon from you at Turin: first, that you pursue your classical and other studies every morning, with Mr. Harte, as long, and in whatever manner Mr. Harte shall be pleased to require: secondly, that you learn uninterruptedly your exercises of riding, dancing, and fencing: thirdly, that you make yourself master of the Italian language; and lastly, that you pass your evenings in the best company. I also require a strict conformity to the hours and rules of the academy. If you will but finish your year in this manner at Turin, I have nothing farther to ask of you: and I will give you every thing that you can ask of me: you shall after that be entirely your own master; I shall think you safe; shall lay aside all authority over you, and friendship shall be our mutual and only tie. Weigh this, I beg of you, deliberately in your own mind, and consider whether the application, and the degree of restraint, which I require but one year more, will not be amply repaid by all the advantages, and the perfect liberty, which you will receive at the end of it. Your own good sense will, I am sure, not allow you to hesitate one moment in your choice.—God bless you! Adieu.

P. S. Sir James Gray's letters not being yet sent me, as I thought they would, I shall enclose them in my next, which I believe will get to Venice as soon as you.

LETTER CLXXIX.

London, April 12, O. S. 1749.

DEAR BOY,

I RECEIVED by the last mail a letter from Mr. Harte, dated Prague, April the 1st, N. S. ; for which I desire you will return him my thanks, and assure him, that I extremely approve of what he has done, and proposes eventually to do, in your way to Turin. Who would have thought you were old enough to have been so well acquainted with the heroes of the *Bellum Tricennale*, as to be looking out for their great grandsons in Bohemia, with that affection with which I am informed you seek for the Wallsteins, the Kinskis, &c. ? As I cannot ascribe it to your age, I must to your consummate knowledge of history, that makes every country, and every century as it were your own. Seriously ; I am told, that you are both very strong and very correct in history ; of which I am extremely glad. This is useful knowledge.

Comte du Perron and Comte Lascaris are arrived here ; the former gave me a letter from Sir Charles Williams, the latter brought me your orders. They are very pretty men, and have both knowledge and manners, which, though they always ought, seldom do go together. I examined them, particularly Comte Lascaris, concerning you : their report is a very favourable one, especially on the side of knowledge : the quickness of conception, which they allow you, I can easily credit ; but the attention, which they add to it, pleases me the more, as I own I expected it less. Go on in the pursuit and the increase of knowledge ; nay, I am sure you will, for you now know too much to stop ; and if Mr. Harte would let you be idle, I am convinced that you would not. But now that you have left Leipsig,

and are entered into the great world, remember there is another object that must keep pace with, and accompany knowledge; I mean manners, politeness, and the graces; in which Sir Charles Williams, though very much your friend, owns you are very deficient. The manners of Leipsig must be shook off; and in that respect you must put on the new man. No scrambling at your meals, as at a German ordinary; no awkward overturns of glasses, plates, and salt-cellars; no horse-play. On the contrary, a gentleness of manners, a graceful carriage, and an insinuating address, must take their place. I repeat, and shall never cease repeating to you, *the Graces, the Graces*.

I desire that as soon as ever you get to Turin, you will apply yourself diligently to the Italian language, that, before you leave that place, you may know it well enough to be able to speak tolerably when you get to Rome, where you will soon make yourself perfectly master of Italian, from the daily necessity you will be under of speaking it. In the mean time I insist upon your not neglecting, much less forgetting, the German you already know, which you may not only continue, but improve, by speaking it constantly to your Saxon boy, and as often as you can to the several Germans you will meet with in your travels. You remember, no doubt, that you must never write to me from Turin, but in the German language and character.

I send you the enclosed letter of recommendation to Mr. Smith, the king's consul at Venice, who can, and I dare say will, be more useful to you there than any body. Pray make your court, and behave your best to Monsieur and Madame Capello, who will be of great use to you at Rome. Adieu! Your's, tenderly.

LETTER CLXXX.

London, April 19, O. S. 1749.

DEAR BOY,

THIS letter will, I believe, still find you at Venice, in all the dissipation of masquerades, ridottos, operas, &c. With all my heart; they are decent evening amusements, and very properly succeed that serious application to which I am sure you devote your mornings. There are liberal and illiberal pleasures, as well as liberal arts. There are some pleasures that degrade a gentleman as much as some trades could do. Sottish drinking, indiscriminate gluttony, driving coaches, rustic sports, such as fox-chases, horse-races, &c. are, in my opinion, infinitely below the honest and industrious professions of a tailor and a shoe-maker, which are said to *détroger*.

As you are now in a musical country, where singing, fiddling, and piping, are not only the common topics of conversation, but almost the principal objects of attention, I cannot help cautioning you against giving into those (I will call them illiberal) pleasures (though music is commonly reckoned one of the liberal arts) to the degree that most of your countrymen do, when they travel in Italy. If you love music, hear it; go to operas, concerts, and pay fiddlers to play to you; but I insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous, contemptible light; brings him into a great deal of bad company; and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.

I have had a great deal of conversation with Comte du Perron, and Comte Lascaris, upon your subject:

and I will tell you very truly what Comte du Perron (who, in my opinion, is a very pretty man) said of you. 'Il a de l'esprit, un sçavoir peu commun à son âge, une grande vivacité, et quand il aura pris des manieres il sera parfait; car il faut avouer qu'il sent encore le college; mais cela viendra.' I was very glad to hear from one whom I think so good a judge, that you wanted nothing but *des manieres*; which I am convinced you will now soon acquire, in the company which henceforwards you are likely to keep. But I must add too, that, if you should not acquire them, all the rest will be of very little use to you. By *manieres*, I do not mean base common civility; every body must have that who would not be kicked out of company; but I mean engaging, insinuating, shining manners; a distinguishing politeness, an almost irresistible address; a superior gracefulness in all you say or do. It is this alone that can give all your other talents their full lustre and value; and consequently, it is this which should now be the principal object of your attention. Observe minutely wherever you go, the allowed and established models of good-breeding, and form yourself upon them. Whatever pleases you most in others will infallibly please others in you. I have often repeated this to you; now is your time of putting it in practice.

Pray make my compliments to Mr. Harte, and tell him I have received his letter from Vienna, of the 16th, N. S. but that I shall not trouble him with an answer to it till I have received the other letter which he promises me, upon the subject of one of my last. I long to hear from him after your settlement at Turin: the months that you are to pass there will be very decisive ones for you. The exercises of the academy, and the manners of courts must be attended to and acquired, and at the same time your other studies continued. I am sure you will not pass, nor desire, one single idle hour there; for I do not foresee that you can, in any part of your

life, put out six months to greater interest than those next six at Turin.

We will talk hereafter about your stay at Rome, and in other parts of Italy. This only I will now recommend to you, which is, to extract the spirit of every place you go to. In those places which are only distinguished by classical fame, and valuable remains of antiquity, have your Classics in your hand and in your head; compare the ancient geography and descriptions with the modern; and never fail to take notes. Rome will furnish you with business enough of that sort; but then it furnishes you with many other objects well deserving your attention; such as deep ecclesiastical craft and policy. Adieu.

LETTER CLXXXI.

London, April 17, O. S. 1749.

DEAR BOY,

I HAVE received your letter from Vienna, of the 19th, N. S. which gives me great uneasiness upon Mr. Harte's account. You and I have reason to interest ourselves very particularly in every thing that relates to him. I am glad, however, that no bone is broken or dislocated; which being the case, I hope he will have been able to pursue his journey to Venice: in that supposition I direct this letter to you at Turin; where it will either find, or at least not wait very long for you, as I calculate that you will be there by the end of next month, N. S. I hope you reflect how much you have to do there, and that you are determined to employ every moment of your time accordingly. You have your classical and severer studies to continue with Mr. Harte; you have your exercises to learn; the turn and manners of a court to acquire, reserving always some time for the decent amusements and pleasures of a gen-

tleman. You see that I am never against pleasures. I loved them myself when I was of your age, and it is as reasonable that you should love them now: but I insist upon it, that pleasures are very combinable with both business and studies, and have a much better relish from the mixture. The man who cannot join business and pleasure, is either a formal coxcomb in the one, or a sensual beast in the other. Your evenings I therefore allot for company, assemblies, balls, and such sort of amusements; as I look upon those to be the best schools for the manners of a gentleman, which nothing can give but use, observation, and experience. You have, besides, Italian to learn, to which I desire you will diligently apply; for though French is, I believe, the language of the court at Turin, yet Italian will be very necessary for you at Rome, and in other parts of Italy; and if you are well grounded in it while you are at Turin (as you easily may, for it is a very easy language), your subsequent stay at Rome will make you perfect in it. I would also have you acquire a general notion of fortifications: I mean, so far as not to be ignorant of the terms, which you will often hear mentioned in company; such as *Ravelin*, *Bastion*, *Glacis*, *Contrescarpe*, &c. In order to this, I do not propose that you should make a study of fortification as if you were to be an engineer: but a very easy way of knowing, as much as you need know of them, will be, to visit often the fortifications of Turin, in company with some old officer or engineer, who will show, and explain to you, the several works themselves; by which means you will get a clearer notion of them than if you were to see them only upon paper for seven years together. Go to originals whenever you can; and trust to copies and descriptions as little as possible. At your idle hours, while you are at Turin, pray read the history of the House of Savoy, which has produced a great many very great men. The late king, Victor Amadée, was undoubtedly one; and the present king is,

in my opinion, another. In general, I believe that little princes are more likely to be great men, than those whose more extensive dominions, and superior strength, flatter them with a security; which commonly produces negligence and indolence. A little prince, in the neighbourhood of great ones, must be alert, and look out sharp, if he would secure his own dominions; much more still, if he would enlarge them. He must watch for conjunctures, or endeavour to make them. No princes have ever possessed this art better than those of the House of Savoy; who have enlarged their dominions prodigiously within a century, by profiting of conjunctures.

I send you here enclosed, a letter from Comte Lascaris, who is a warm friend of yours: I desire that you will answer it very soon, and very cordially; and remember to make your compliments in it to Comte du Perron. A young man should never be wanting in these attentions; they cost little, and bring in a great deal, by getting you people's good word and affection. They gain the heart, to which I have always advised you to apply yourself particularly; it guides ten thousand for one that reason influences.

I cannot end this letter, or (I believe) any other, without repeating my recommendation of *the graces*. They are to be met with at Turin: for God's sake, sacrifice to them, and they will be propitious. People mistake grossly, to imagine that the least awkwardness, in either matter or manner, mind or body, is an indifferent thing, and not worthy of attention. It may possibly be a weakness in me (but in short we are all so made): I confess to you fairly, that when you shall come home, and that I first see you, if I find you ungraceful in your address, and awkward in your person and dress, it will be impossible for me to love you half so well as I should otherwise do, let your intrinsic merit and knowledge be ever so great. If that would be your case with me, as it really would, judge how much worse it might be with

others, who have not the same affection and partiality for you, and to whose hearts you must make your own way.

Remember to write to me constantly, while you are in Italy, in the German language and character, till you can write to me in Italian; which will not be till you have been some time at Rome.

Adieu, my dear boy; may you turn out, what Mr. Harte and I wish you! I must add, that, if you do not, it will be both your own fault, and your own misfortune.

LETTER CLXXXII.

London, May 15, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you settled to your serious studies, and your necessary exercises at Turin, after the hurry and dissipation of the Carnival at Venice. I mean that your stay at Turin should, and I flatter myself that it will, be a useful and ornamental period of your education; but at the same time I must tell you, that all my affection for you has never yet given me so much anxiety as that which I now feel. While you are in danger, I shall be in fear; and you are in danger at Turin. Mr. Harte will, by his care, arm you as well as he can against it; but your own good sense and resolution can alone make you invulnerable. I am informed, there are now many English at the academy at Turin; and I fear, those are just so many dangers for you to encounter. Who they are, I do not know; but I well know the general ill conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; especially wherever they are in numbers together. Ill example is of itself dangerous enough; but those who give it seldom stop there; they add their infamous exhortations

and invitations ; and, if these fail, they have recourse to ridicule ; which is harder for one of your age and inexperience to withstand, than either of the former. Be upon your guard, therefore, against these batteries, which will all be played upon you. You are not sent abroad to converse with your own countrymen : among them, in general, you will get little knowledge, no languages, and I am sure, no manners. I desire that you will form no connexions, nor (what they impudently call) friendships, with these people ; which are, in truth, only combinations and conspiracies against good morals and good manners. There is commonly, in young people, a facility that makes them unwilling to refuse any thing that is asked of them ; a *mauvaise honte*, that makes them ashamed to refuse ; and, at the same time, an ambition of pleasing and shining in the company they keep : these several causes produce the best effect in good company, but the very worst in bad. If people had no vices but their own, few would have so many as they have. For my own part, I would sooner wear other people's clothes than their vices ; and they would fit upon me just as well. I hope you will have none ; but, if ever you have, I beg, at least, they may be all your own. Vices of adoption are, of all other, the most disgraceful and unpardonable. There are degrees in vices, as well as in virtues ; and I must do my countrymen the justice to say, they generally take their vices in the lowest degree. Their gallantry is the infamous mean debauchery of stews, justly attended and rewarded by the loss of their health as well as their character. Their pleasures of the table end in beastly drunkenness, low riot, broken windows, and very often (as they well deserve) broken bones. They game, for the sake of the vice, not of the amusement, and therefore carry it to excess : undo, or are undone by their companions. By such conduct, and in such company abroad, they come home the unimproved, illiberal, and ungentlemanlike creatures, that one daily sees them ; that is,

in the park, and in the streets, for one never meets them in good company; where they have neither manners to present themselves, nor merit to be received. But, with the manners of footmen and grooms, they assume their dress too; for, you must have observed them in the streets here, in dirty blue frocks, with oaken sticks in their hands, and their hair greasy and unpowdered, tacked up under their hats of an enormous size. Thus finished and adorned by their travels, they become the disturbers of play-houses; they break the windows, and commonly the landlords, of the taverns where they drink; and are at once the support, the terror, and the victims, of the bawdy-houses they frequent. These poor mistaken people think they shine, and so they do indeed; but it is, as putrefaction shines, in the dark.

I am not now preaching to you, like an old fellow, upon either religious or moral texts: I am persuaded you do not want the best instructions of that kind; but I am advising you as a friend, as a man of the world, as one who would not have you old while you are young, but would have you take all the pleasures that reason points out and that decency warrants. I will therefore suppose, for argument's sake (for upon no other account can it be supposed), that all the vices above-mentioned were perfectly innocent in themselves: they would still degrade, vitify, and sink, those who practised them; would obstruct their rising in the world, by debasing their characters; and give them a low turn of mind and manners, absolutely inconsistent with their making any figure in upper life, and great business.

What I have now said, together with your own good sense, is, I hope, sufficient to arm you against the seduction, the invitations, or the profligate exhortations (for I cannot call them temptations) of those unfortunate young people. On the other hand, when they would engage you in these schemes, contrast yourself with a decent but steady refusal; avoid controversy upon such plain points. You are too

young to convert them, and, I trust, too wise to be converted by them. Shun them not only in reality, but even in appearance, if you would be well received in good company; for people will always be shy of receiving a man, who comes from a place where the plague rages, let him look ever so healthy. There are some expressions, both in French and English, and some characters, both in those two and in other countries, which have, I dare say, misled many young men to their ruin. 'Une honnête débauche, une jolie débauche;' an agreeable rake, a man of pleasure. Do not think that this means debauchery and profligacy: nothing like it. It means at most the accidental and unfrequent irregularities of youth and vivacity, in opposition to dullness, formality, and want of spirit. A *commerce galant*, insensibly formed with a woman of fashion; a glass of wine or two too much unwarily taken, in the warmth and joy of good company; or some innocent frolic, by which nobody is injured; are the utmost bounds of that life of pleasure, which a man of sense and decency, who has a regard for his character, will allow himself, or be allowed by others. Those who transgress them in the hopes of shining, miss their aim, and become infamous, or at least contemptible.

The length or shortness of your stay at Turin will sufficiently inform me (even though Mr. Harte should not) of your conduct there; for, as I have told you before, Mr. Harte has the strictest orders to carry you away immediately from thence upon the first and least symptom of infection that he discovers about you; and I knew him to be too conscientiously scrupulous, and too much your friend and mine, not to execute them exactly. Moreover, I will inform you, that I shall have constant accounts of your behaviour from Comte Salmour, the governor of the academy, whose son is now here, and my particular friend. I have also other good channels of intelligence, of which I do not apprise you. But, supposing that all turns out well at Turin, yet, as I

propose your being at Rome, for the jubilee at Christmas, I desire that you will apply yourself diligently to your exercises of dancing, fencing, and riding, at the academy; as well as for the sake of your health and growth, as to fashion and supple you. You must not neglect your dress neither, but take care to be *bien mis*. Pray send for the best operator for the teeth at Turin, where I suppose there is some famous one, and let him put yours in perfect order; and then take care to keep them so afterwards yourself. You had very good teeth, and I hope they are so still; but even those who have bad ones should keep them clean; for a dirty mouth is, in my mind, ill manners: in short, neglect nothing that can possibly please. A thousand nameless little things, which nobody can describe, but which every body feels, conspire to form that *whole* of pleasing; as the several pieces of a Mosaic-work, though separately of little beauty or value, when properly joined, form those beautiful figures which please every body. A look, a gesture, an attitude, a tone of voice, all bear their parts in the great work of pleasing. The art of pleasing is more particularly necessary in your intended profession, than perhaps in any other; it is in truth the first half of your business; for if you do not please the court you are sent to, you will be of very little use to the court you are sent from. Please the eyes and the ears, they will introduce you to the heart; and nine times in ten the heart governs the understanding.

Make your court particularly, and show distinguished attentions to such men and women as are best at court, highest in the fashion, and in the opinion of the public; speak advantageously of them behind their backs, in companies who you have reason to believe will tell them again. Express your admiration of the many great men that the House of Savoy have produced; observe, that Nature instead of being exhausted by those efforts, seem to have redoubled them, in the persons of the present king,

and the duke of Savoy; wonder, at this rate, where it will end; and conclude, that it must end in the government of all Europe. Say this likewise where it will probably be repeated; but say it unaffectedly, and, the last especially, with a kind of *enjouement*. These little arts are very allowable, and must be made use of in the course of the world; they are pleasing to one party, useful to the other, and injurious to nobody,

What I have said with regard to my countrymen in general does not extend to them all without exception; there are some who have both merit and manners. Your friend, Mr. Stevens, is among the latter, and I approve of your connexion with him. You may happen to meet with some others, whose friendship may be of great use to you hereafter, either from their superior talents, or their rank and fortune; cultivate them: but then I desire that Mr. Harte may be the judge of those persons.

Adieu, my dear child! Consider seriously the importance of the two next years to your character, your figure, and your fortune.

LETTER CLXXXIII.

London, May 22, O. S. 1749.

DEAR BOY,

I RECOMMENDED to you in my last an innocent piece of art; that of flattering people behind their backs in presence of those who, to make their own court, much more than for your sake, will not fail to repeat, and even amplify the praise to the party concerned. This is, of all flattery, the most pleasing, and consequently the most effectual.—There are other, and many other inoffensive arts of this kind, which are necessary in the course of the world, and which he who practises the earliest will please the most, and rise the soonest. The spirits

and vivacity of youth are apt to neglect them as useless, or reject them as troublesome. But subsequent knowledge and experience of the world remind us of their importance, commonly when it is too late. The principal of these things is the mastery of one's temper, and that coolness of mind, and serenity of countenance, which hinders us from discovering, by words, actions, or even looks, those passions or sentiments by which we are inwardly moved or agitated; and the discovery of which gives cooler and abler people such infinite advantages over us, not only in great business, but in all the most common occurrences of life. A man who does not possess himself enough to bear disagreeable things without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or please you by design, to catch unguarded words or looks, by which he will easily decipher the secrets of your heart, of which you should keep the key yourself, and trust it with no man living. The latter will, by his absurdity, and without intending it, produce the same discoveries, of which other people will avail themselves. You will say, possibly, that this coolness must be constitutional, and consequently does not depend upon the will; and I will allow that constitution has some power over us; but I will maintain too that people very often, to excuse themselves, very unjustly accuse their constitutions. Care and reflection, if properly used, will get the better; and a man may as surely get a habit of letting his reason prevail over his constitution, as of letting, as most people do, the latter prevail over the former. If you find yourself subject to sudden starts of passion, or madness (for I see no difference between them, but in their duration), resolve within yourself, at least, never to speak one word while you feel that emotion within you. Determine too, to keep your counte-

stance as unmoved and unembarrassed as possible; which steadiness you may get a habit of by constant attention. I should desire nothing better, in any negotiation, than to have to do with one of these men of warm, quick passions, which I would take care to set in motion. By artful provocations I would extort rash and unguarded expressions; and by hinting at all the several things that I could suspect, infallibly discover the true one, by the alteration it occasioned in the countenance of the person. 'Volto sciolto con pensieri stretti' is a most useful maxim in business. It is so necessary at some games, such as *berlan*, *quinze*, &c. that a man who had not the command of his temper and countenance, would infallibly be undone by those who had, even though they played fair. Whereas in business, you always play with sharpers, to whom at least you should give no fair advantages. It may be objected, that I am now recommending dissimulation to you: I both own and justify it. It has been long said, 'Qui nescit dissimulare, nescit regnare:' I go still farther, and say, that without dissimulation no business can be carried on at all. It is *simulation* that is false, mean, and criminal; that is, the cunning which Lord Bacon calls crooked, or left-handed wisdom, and which is never made use of but by those who have not true wisdom. And the same great man says, that dissimulation is only to hide our own cards: whereas simulation is put on in order to look into other people's. Lord Bolingbroke, in his 'Idea of a patriot king,' which he has lately published, and which I will send you by the first opportunity, says very justly, that simulation is a *stiletto*; not only an unjust, but an unlawful weapon, and the use of it very rarely to be excused, never justified. Whereas dissimulation is a shield, as secrecy is armour; and it is no more possible to preserve secrecy in business without some degree of dissimulation, than it is to succeed in business without secrecy. He goes on and says, that those two arts, of dissimulation

and secrecy, are like the alloy mingled with pure ore; a little is necessary, and will not debase the coin below its proper standard; but if more than that little be employed (that is simulation and cunning), the coin loses its currency, and the coiner his credit.

Make yourself absolute master, therefore, of your temper and your countenance, so far, at least, as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and as a man of sense never attempts impossibilities, on one hand; on the other, he is never discouraged by difficulties; on the contrary, he redoubles his industry and his diligence; he perseveres, and infallibly prevails at last. In any point which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter you from the pursuit. If one way has failed, try another; be active, persevere, and you will conquer. Some people are to be reasoned, some flattered, some intimidated, and some teased into a thing; but in general all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places. The time should likewise be judiciously chosen; every man has his *motus temporis*; but that is far from being all day long; and you would choose your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

In order to judge of the inside of others, study your own; for men in general are very much alike; and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you in others, will, *mutatis mutandis*, engage, disgust, please, or offend others in you. Observe with the utmost attention, all the operations of your own mind, the nature of your passions, and

the various motives that determine your will ; and you may, in a great degree, know all mankind. For instance ; do you find yourself hurt and mortified when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank, or fortune ? you will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship, you would gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, tease and irritate you, would you use them, where you wish to engage and please ? Surely not ; and I hope you wish to engage and please, almost universally. The temptation of saying a smart and witty thing, or *bon mot*, and the malicious applause with which it is commonly received, has made people who can say them, and still oftener people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expense (as sometimes they certainly will), reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you ; and consider whether it can be prudent, by the same means, to excite the same sentiments in others against you. It is a decided folly to lose a friend for a jest ; but in my mind, it is not a much less degree of folly, to make an enemy of an indifferent and neutral person, for the sake of a *bon mot*. When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to discern and conceal whatever degree of anger you may feel inwardly ; and should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself ; acknowledge the hit to be a fair one, and the jest a good one, and play off the whole thing in seeming good humour ; but by no means reply in the same way, which only shows that you are hurt, and pub-

lishes the victory which you might have concealed. Should the thing said, indeed, injure your honour, or moral character, there is but one proper reply, which I hope you never will have occasion to make.

As the female part of the world has some influence, and often too much, over the male, your conduct with regard to women (I mean women of fashion, for I cannot suppose you capable of conversing with any others) deserves some share in your reflections. They are a numerous and loquacious body: their hatred would be more prejudicial than their friendship can be advantageous to you. A general complaisance and attention to that sex is, therefore, established by custom, and certainly necessary. But where you would particularly please any one, whose situation, interest, or connexions, can be of use to you, you must show particular preference. The least attentions please, the greatest charm them. The innocent, but pleasing flattery of their persons, however gross, is greedily swallowed, and kindly digested; but a seeming regard for their understandings, a seeming desire of, and deference for their advice, together with a seeming confidence in their moral virtues, turns their heads entirely in your favour. Nothing shocks them so much as the least appearance of that contempt, which they are apt to suspect men of entertaining of their capacities: and you may be very sure of gaining their friendship, if you seem to think it worth gaining. Here dissimulation is very often necessary, and even simulation sometimes allowable; which, as it pleases them, may be useful to you, and is injurious to nobody.

This torn sheet*, which I did not observe when I began upon it, as it alters the figure shortens too the length of my letter. It may very well afford it; my anxiety for you carries me insensibly to these

* The original is written upon a sheet of paper, the corner of which is torn.

lengths. I am apt to flatter myself, that my experience at the latter end of my life, may be of use to you at the beginning of yours ; and I do not grudge the greatest trouble, if it can procure you the least advantage. I even repeat frequently the same things, the better to imprint them on your young, and I suppose, yet giddy mind ; and I shall think that part of my time the best employed, that contributes to make you employ yours well. God bless you, child !

LETTER CLXXXIV.

London, June 16, O. S. 1749.

DEAR BOY,

I DO not guess where this letter will find you ; but I hope it will find you well : I direct it eventually to Laubach ; from whence I suppose you have taken care to have your letters sent after you. I received no accounts from Mr. Harte by last post, and the mail due this day is not yet come in ; so that my informations come down no lower than the 2d June, N. S. the date of Mr. Harte's last letter. As I am now easy about your health, I am only curious about your motions, which I hope have been either to Inspruck or Verona ; for I disapprove extremely of your proposed long and troublesome journey to Switzerland. Wherever you may be, I recommend to you to get as much Italian as you can, before you go either to Rome or Naples : a little will be of great use to you upon the road, and the knowledge of the grammatical part, which you can easily acquire in two or three months, will not only facilitate your progress, but accelerate your perfection in that language, when you go to those places where it is generally spoken, as Naples, Rome, Florence, &c. Should the state of your health not yet admit of your usual application to books, you may in a great

degree, and I hope you will repair that loss, by useful and instructive conversations with Mr. Harte: you may, for example, desire him to give you, in conversation, the outlines, at least, of Mr. Locke's logic; a general notion of ethics, and a verbal epitome of rhetoric; of all which Mr. Harte will give you clearer ideas in half an hour by word of mouth, than the books of most of the dull fellows who have written upon those subjects would do in a week.

I have waited so long for the post, which I hoped would come, that the post, which is just going out, obliges me to cut this letter short. God bless you, my dear child, and restore you soon to perfect health!

My compliments to Mr. Harte, to whose care your life is the least thing that you owe.

LETTER CLXXXV.

London, June 22, O. S. 1749.

DEAR BOY,

THE outside of your letter of the 7th, N. S. directed by your own hand, gave me more pleasure than the inside of any other letter ever did. I received it yesterday, at the same time with one from Mr. Harte, of the 6th. They arrived at a very proper time, for they found a consultation of physicians in my room, upon account of a fever which I had for four or five days, but which has now entirely left me. As Mr. Harte says, that your lungs, now and then, give you a little pain, and that your swellings come and go variably; but as he mentions nothing of your coughing, spitting, or sweating, the doctors take it for granted, that you are entirely free from those three bad symptoms; and from thence conclude, that the pain which you sometimes feel upon your lungs, is only symptomatical of your rheuma-

tic disorder, from the pressure of the muscles, which hinders the free play of the lungs. But, however, as the lungs are a point of the utmost importance and delicacy, they insist upon your drinking, in all events, asses' milk twice a day, and goats' whey as often as you please, the oftener the better: in your common diet they recommend an attention to pectorals, such as sago, barley, turnips, &c.—These rules are equally good in rheumatic as in consumptive cases; you will therefore, I hope, strictly observe them; for I take it for granted you are above the silly likings or dislikings, in which silly people indulge their tastes at the expense of their healths.

I approve of your going to Venice as much as I disapproved of your going to Switzerland. I suppose that you are by this time arrived, and in that supposition I direct this letter there. But, if you should find the heat too great, or the water offensive at this time of the year, I would have you go immediately to Verona, and stay there till the great heats are over, before you return to Venice.

The time you will probably pass at Venice will allow you to make yourself master of that intricate and singular form of government of which few of our travellers know any thing. Read, ask, and see every thing that is relative to it. There are, likewise, many valuable remains of the remotest antiquity, and many fine pieces of the *Antico Moderno*; all which deserve a different sort of attention from that which your countrymen commonly give them. They go to see them, as they go to see the lions, and the kings on horseback, at the Tower here; only to say that they have seen them. You will, I am sure, view them in another light; you will consider them as you would a poem, to which indeed they are a-kin. You will observe whether the sculptor has animated his stone, or the painter his canvass, into the just expression of those sentiments and passions, which should characterize and mark their

several figures. You will examine likewise, whether in their groupes there be a unity of action, or proper relation; a truth of dress and manners. Sculpture and painting are very justly called liberal arts; a lively and strong imagination, together with a just observation, being absolutely necessary to excel in either; which, in my opinion, is by no means the case of music, though called a liberal art, and now in Italy placed even above the other two; a proof of the decline of that country. The Venetian school produced many great painters, such as Paul Veronese, Titian, Palma, &c. by whom you will see, as well in private houses, as in churches, very fine pieces. The last supper, by Paul Veronese, in the church of St. George, is reckoned his capital performance, and deserves your attention, as does also the famous picture of the Cornaro family, by Titian. A taste of sculpture and painting is, in my mind, as becoming, as a taste of fiddling and piping is unbecoming a man of fashion. The former is connected with history and poetry, the latter with nothing that I know of but bad company.

Learn Italian as fast as ever you can, that you may be able to understand it tolerably, and speak it a little, before you go to Rome and Naples. There are many good historians in that language, and excellent translations of the ancient Greek and Latin authors, which are called the *Collana*; but the only two Italian poets that deserve your acquaintance are Ariosto and Tasso, and they undoubtedly have great merit.

Make my compliments to Mr. Harte, and tell him, that I have consulted about his leg; and that, if it was only a sprain, he ought to keep a tight bandage about the part, for a considerable time, and do nothing else to it. Adieu! *Jubeo te bene valere.*

LETTER CLXXXVI.

London, July 6, O. S. 1749.

DEAR BOY,

AS I am now no longer in pain about your health, which I trust is perfectly restored; and as, by the various accounts I have had of you, I need not be in pain about your learning, your correspondence may, for the future, turn upon less important points, comparatively, though still very important ones; I mean the knowledge of the world, decorum, manners, address, and all those (commonly called little) accomplishments, which are absolutely necessary to give greater accomplishments their full value and lustre.

Had I the admirable ring of Gyges, which rendered the wearer invisible; and had I, at the same time, those magic powers, which were very common formerly, but are now very scarce, of transporting myself, by a wish, to any given place; my first expedition would be to Venice, there to *reconnoître* you, unseen myself. I would first take you in the morning, at breakfast with Mr. Harte, and attend to your natural and unguarded conversation with him; from whence I think I could pretty well judge of your natural turn of mind. How I should rejoice if I overheard you asking him pertinent questions upon useful subjects! or making judicious reflections upon the studies of that morning, or the occurrences of the former day! Then I would follow you into the different companies of the day, and carefully observe in what manner you presented yourself to, and behaved yourself with, men of sense and dignity; whether your address was respectful, and yet easy; your air modest, and yet unembarrassed: and I would at the same time penetrate into their thoughts, in order to know whether your first *abord*

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made that advantageous impression upon their fancies, which a certain address, air, and manners, never fail doing. I would afterwards follow you to the mixed companies of the evening, such as assemblies, suppers, &c. and there watch if you trifled gracefully and genteelly; if your good-breeding and politeness made way for your parts and knowledge. With what pleasure should I hear people cry out, 'Che garbato cavaliere, com' è pulito, disinvolto, spiritoso !' If all these things turned out to my mind, I would immediately assume my own shape, become visible, and embrace you; but, if the contrary happened, I would preserve my invisibility, make the best of my way home again, and sink my disappointment upon you and the world. As, unfortunately, these supernatural powers of genii, fairies, sylphs, and gnomes, have had the fate of the oracles they succeeded, and have ceased for some time, I must content myself (till we meet naturally, and in the common way) with Mr. Harte's written accounts of you, and the verbal ones which I now and then receive from people who have seen you. However I believe it would do you no harm, if you would always imagine that I were present, and saw and heard every thing you did and said.

There is a certain concurrence of various little circumstances, which compose what the French call *l'aimable*; and which, now you are entering into the world, you ought to make it your particular study to acquire. Without them your learning will be pedantry, your conversation often improper, always unpleasant, and your figure, however good in itself, awkward and unengaging. A diamond, while rough, has indeed its intrinsic value; but till polished is of no use, and would neither be sought for, nor worn. Its great lustre, it is true, proceeds from its solidity, and strong cohesion of parts; but without the last polish, it would remain for ever a dirty, rough mineral, in the cabinets of some few curious collectors. You have, I hope, that solidity and co-

tion of parts ; take now as much pains to get the lustre. Good company, if you make the right use of it, will cut you into shape, and give you the true brilliant polish. *A propos* of diamonds ; I have sent you by Sir James Gray, the king's minister, who will be at Venice about the middle of September, my own diamond buckles, which are fitter for your young feet, than for my old ones : they will properly adorn you ; they would only expose me. If Sir James finds any body whom he can trust, and who will be at Venice before him, he will send them by that person ; but if he should not, and that you should be gone from Venice before he gets there, he will in that case give them to your banker, Monsieur Cornet, to forward to you wherever you may then be. You are now of an age at which the adorning your person is not only not ridiculous, but proper and becoming. Negligence would imply, either an indifference about pleasing, or else an insolent security of pleasing, without using those means to which others are obliged to have recourse. A thorough cleanliness in your person is as necessary for your own health, as it is not to be offensive to other people. Washing yourself, and rubbing your body and limbs frequently with a flesh-brush, will conduce as much to health as to cleanliness. A particular attention to the cleanliness of your mouth, teeth, hands, and nails, is but common decency, in order not to offend people's eyes and noses.

I send you here enclosed a letter of recommendation to the Duke of Nivernois, the French ambassador at Rome ; who is, in my opinion, one of the prettiest men I ever knew in my life. I do not know a better model for you to form yourself upon : pray observe and frequent him as much as you can. He will show you what manners and graces are. I shall, by successive posts, send you more letters, both for Rome and Naples, where it will be your own fault entirely, if you do not keep the very best company.

As you will meet swarms of Germans wherever

course of asses' or goats' milk, for one is as good as the other, and possibly the latter is the best; and let your common food be as pectoral as you can conveniently make it. Pray tell Mr. Harte that, according to his desire, I have wrote a letter of thanks to Mr. Firmian. I hope you write to him too, from time to time. The letters of recommendation of a man of his merit and learning will, to be sure, be of great use to you among the learned world in Italy; that is, provided you take care to keep up to the character he gives you in them, otherwise they will only add to your disgrace.

Consider that you have lost a good deal of time by your illness; fetch it up now you are well. At present you should be a good economist of your moments, of which company and sights will claim a considerable share; so that those which remain for study must be not only attentively, but greedily employed. But indeed I do not suspect you of one single moment's idleness in the whole day. Idleness is only the refuge of weak minds, and the holiday of fools. I do not call good company and liberal pleasures idleness, far from it; I recommend to you a good share of both.

I send you here enclosed a letter for Cardinal Alexander Albani, which you will give him as soon as you can get to Rome, and before you deliver any others; the purple expects that preference: go next to the Duc de Nivernois, to whom you are recommended by several people at Paris, as well as by myself. Then you may carry your other letters occasionally.

Remember to pry narrowly into every part of the government of Venice: inform yourself of the history of that republic, especially of its most remarkable eras; such as the *Ligue de Cambray*, in 1509, by which it had like to have been destroyed; and the conspiracy formed by the Marquis de Bedmar, the Spanish ambassador, to subject it to the crown of Spain. The famous disputes between that republic

and the pope are worth your knowledge; and the writings of the celebrated and learned *Frè Paolo di Sarpi*, upon that occasion, worth your reading. It was once the greatest commercial power in Europe, and in the 14th and 15th centuries made a considerable figure; but at present its commerce is decayed, and its riches consequently decreased; and, far from meddling now with the affairs of the Continent, it owes its security to its neutrality and inefficiency; and that security will last no longer than till one of the great powers in Europe engrosses the rest of Italy; an event which this century possibly may, but which the next probably will see.

Your friend Comte d'Einsiedlen, and his governor, have been with me this moment, and delivered me your letter from Berlin, of February the 28th, N. S. I like them both so well, that I am glad you did; and still more glad to hear what they say of you. Go on, and continue to deserve the praises of those who deserve praises themselves. Adieu.

I break open this letter to acknowledge yours of the 30th June, N. S. which I have but this instant received, though thirteen days antecedent in date to Mr. Harte's last. I never in my life heard of bathing four hours a day, and am impatient to hear of your safe arrival at Venice, after so extraordinary an operation.

LETTER CLXXXVIII.

London, July 30, O. S. 1749.

DEAR BOY,

MR. HARTE'S letters and yours drop in upon me most irregularly; for I received by the last post one from Mr. Harte, of the 9th, N. S. and that which Mr. Grewenhop had received from him, the

post before, was of the 13th; at last, I suppose, I shall receive them all.

I am very glad that my letter, with Dr. Shaw's opinion, has lessened your bathing; for since I was born I never heard of bathing four hours a day, which would surely be too much, even in Medea's kettle, if you wanted (as you do not yet) new-boiling.

Though, in that letter of mine I proposed your going to Inspruck, it was only in opposition to Lausanne, which I thought much too long and painful a journey for you; but you will have found, by my subsequent letters, that I entirely approved of Venice, where I hope you have now been some time, and which is a much better place for you to reside at, till you go to Naples, than either Tieffer or Laubach. I love capitals extremely; it is in capitals that the best company is always to be found, and consequently the best manners to be learned. The very best provincial places have some awkwardnesses that distinguish their manners from those of the metropolis. *A propos* of capitals; I send you here two letters of recommendation to Naples, from Monsieur Finocchetti, the Neapolitan minister at the Hague, and in my next I shall send you two more, from the same person to the same place.

I have examined Comte Einsiedlen so narrowly, concerning you, that I have extorted from him a confession, that you do not care to speak German, unless to such as understand no other language. At this rate, you will never speak it well, which I am very desirous that you should do, and of which you would, in time, find the advantage. Whoever has not the command of a language, and does not speak it with facility, will always appear below himself, when he converses in that language: the want of words and phrases will cramp and lame his thoughts. As you now know German enough to express yourself tolerably, speaking it very often will soon make you speak it very well: and then you will appear in it whatever you are. What with your own Saxon

servant, and the swarms of Germans you will meet with wherever you go, you may have opportunities of conversing in that language half the day: and I do very seriously desire you will, or else all the pains you have already taken about it are lost. You will remember likewise, that, till you can write in Italian, you are always to write to me in German.

Mr. Harte's conjecture concerning your distemper seems to be a very reasonable one; it agrees entirely with mine, which is the universal rule by which every man judges of another man's opinion. But whatever may have been the cause of your rheumatic disorder, the effects are still to be attended to; and as there must be a remaining acrimony in your blood, you ought to have regard to that, in your common diet, as well as in your medicines; both which should be of a sweetening alkaline nature, and promotive of perspiration. Rheumatic complaints are very apt to return, and those returns would be very vexatious and detrimental to you, at your age, and in your course of travels. Your time is, now particularly, inestimable; and every hour of it, at present, worth more than a year will be to you twenty years hence. You are now laying the foundation of your future character and fortune; and one single stone wanting in that foundation is of more consequence than fifty in the superstructure; which can always be mended and embellished, if the foundation is solid. To carry on the metaphor of building: I would wish you to be a Corinthian edifice, upon a Tuscan foundation; the latter having the utmost strength and solidity to support, and the former all possible ornaments to decorate. The Tuscan column is coarse, clumsy, and unpleasant; nobody looks at it twice; the Corinthian fluted column is beautiful and attractive; but, without a solid foundation, can hardly be seen twice, because it must soon tumble down. Yours affectionately.

LETTER CLXXXIX.

London, August 7, O. S. 1749.

DEAR BOY,

BY Mr. Harte's letter to me of the 18th July, N. S. which I received by the last post, I am at length informed of the particulars both of your past distemper, and of your future motions. As to the former, I am now convinced, and so is Doctor Shaw, that your lungs were only symptomatically affected; and that the rheumatic tendency is what you are chiefly now to guard against, but (for greater security) with due attention still to your lungs, as if they had been, and still were, a little affected. In either case, a cooling, pectoral regimen is equally good. By cooling, I mean cooling in its consequences, not cold to the palate; for nothing is more dangerous than very cold liquors, at the very time that one longs for them the most; which is, when one is very hot. Fruit, when full ripe, is very wholesome; but then it must be within certain bounds as to quantity; for I have known many of my countrymen die of bloody fluxes, by indulging in too great a quantity of fruit, in those countries, where, from the goodness and ripeness of it, they thought it could do them no harm. *Ne quid nimis*, is a most excellent rule in every thing; but commonly the least observed by people of your age in any thing.

As to your future motions, I am very well pleased with them, and greatly prefer your intended stay at Verona, to Venice; whose almost stagnating waters must, at this time of the year, corrupt the air. Verona has a pure and clear air, and, as I am informed, a great deal of good company. Marquis Maffei, alone, would be worth going there for. You may, I think, very well leave Verona about the middle of September, when the great heats will be quite over,

and then make the best of your way to Naples; where, I own, I want to have you, by way of precaution (I hope it is rather over-caution) in case of the least remains of a pulmonic disorder. The amphitheatre at Verona is worth your attention; as are also many buildings there and at Vicenza, of the famous Andrea Palladio, whose taste and style of building were truly *antique*. It would not be amiss, if you employed three or four days in learning the five orders of architecture, with their general proportions; and you may know all that you need know of them in that time. Palladio's own book of architecture is the best you can make use of for that purpose, skipping over the lowest mechanical parts of it, such as the materials, the cement, &c.

Mr. Harte tells me, that your acquaintance with the classics is renewed; the suspension of which has been so short, that I dare say, it has produced no coldness. I hope, and believe, you are now so much master of them, that two hours every day, uninterruptedly, for a year or two more, will make you perfectly so; and I think you cannot now allot them a greater share than that of your time, considering the many other things you have to learn and to do. You must know how to speak and write Italian perfectly: you must learn some Logic, some Geometry, and some Astronomy; not to mention your exercises, where they are to be learned; and, above all, you must learn the world, which is not soon learned, and only to be learned by frequenting good and various companies.

Consider, therefore, how precious every moment of time is to you now. The more you apply to your business, the more you will taste your pleasures. The exercise of the mind in the morning whets the appetite for the pleasures of the evening, as much as the exercise of the body whets the appetite for dinner. Business and pleasure, rightly understood, mutually assist each other; instead of being enemies, as silly or dull people often think them. No man tastes

pleasures truly, who does not earn them by previous business ; and few people do business well, who do nothing else. Remember, that when I speak of pleasures, I always mean the elegant pleasures of a rational being, and not the brutal ones of a swine. I mean *la bonne chere*, short of gluttony ; wine, infinitely short of drunkenness ; play without the least gaming ; and gallantry, without debauchery. There is a line in all these things, which men of sense, for greater security, take care to keep a good deal on the right side of ; for sickness, pain, contempt, and infamy, lie immediately on the other side of it. Men of sense and merit in all other respects, may have had some of these failings ; but then those few examples, instead of inviting us to imitation, should only put us the more upon our guard against such weaknesses. Whoever thinks them fashionable, will not be so himself : I have often known a fashionable man have some one vice ; but I never in my life knew a vicious man a fashionable man. Vice is as degrading as it is criminal. God bless you, my dear child !

LETTER CXC.

London, August 10, O. S. 1749.

DEAR BOY,

LET us resume our reflections upon men, their characters, their manners ; in a word, our reflections upon the world. They may help you to form yourself, and to know others : a knowledge very useful at all ages, very rare at yours. It seems as if it were nobody's business to communicate it to young men. Their masters teach them, singly, the languages, or the sciences of their several departments ; and are indeed generally incapable of teaching them the world ; their parents are often so too, or at least neglect doing it ; either from avocations, indifference, or from an opinion, that throwing them into the

world (as they call it) is the best way of teaching it them. This last notion is in a great degree true; that is, the world can doubtless never be well known by theory: practice is absolutely necessary; but surely it is of great use to a young man, before he sets out for that country, full of mazes, windings, and turnings, to have at least a general map of it, made by some experienced traveller.

There is a certain dignity of manners absolutely necessary, to make even the most valuable character either respected or respectable.

Horse-play, romping, frequent and loud fits of laughter, jokes, waggers, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow; and a merry fellow was never yet a respectable man: Indiscriminate familiarity either offends your superiors, or else dubs you their dependent and led-captain. It gives your inferiors just, but troublesome and improper, claims of equality. A joker is near akin to a buffoon; and neither of them is the least related to wit. Whoever is admitted or sought for, in company upon any other account than that of his merit and manners, is never respected there, but only made use of. We will have such-a-one, for he sings prettily; we will invite such-a-one to a ball, for he dances well; we will have such-a-one at supper, for he is always joking and laughing; we will ask another, because he plays deep at all games, or because he can drink a great deal. These are all villifying distinctions, mortifying preferences, and exclude all ideas of esteem and regard. Whoever is *had* (as it is called) in company, for the sake of any one thing singly, is singly that thing, and will never be considered in any other light; consequently never respected, let his merits be what they will.

This dignity of manners, which I recommend so much to you, is not only as different from pride, as true courage is from blustering, or true wit from

joking, but is absolutely inconsistent with it; for nothing vilifies and degrades more than pride. The pretensions of the proud man are oftener treated with sneer and contempt than with indignation: as we offer ridiculously too little to a tradesman, who asks ridiculously too much for his goods; but we do not haggle with one who only asks a just and reasonable price.

Abject flattery and indiscriminate assentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence in other people's, preserve dignity.

Vulgar low expressions, awkward motions and address, vilify, as they imply either a very low turn of mind, or low education, and low company.

Frivolous curiosity about trifles, and a laborious attention to little objects which neither require nor deserve a moment's thought, lower a man, who from thence is thought (and not unjustly) incapable of greater matters. Cardinal de Retz very sagaciously marked out Cardinal Chigi for a little mind, from the moment he told him he had wrote three years with the same pen, and that it was an excellent good one still.

A certain degree of exterior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever is in a hurry shows that the thing he is about is too big for him. Haste and hurry are very different things.

I have only mentioned some of those things which may, and do in the opinion of the world, lower and sink characters, in other respects valuable enough; but I have taken no notice of those that affect and sink the moral character. They are sufficiently obvious. A man who has patiently been kicked, may as well pretend to courage, as a man, blasted by

vices and crimes, may to dignity of any kind. But an exterior decency, and dignity of manners, will even keep such a man longer from sinking, than otherwise he would be : of such consequence is the τὸ *εὐσεβές*, even though affected and put on ! Pray read frequently and with the utmost attention, nay, get by heart, if you can, that incomparable chapter in Cicero's Offices, upon the τὸ *εὐσεβές*, or the *Decorum*. It contains whatever is necessary for the dignity of manners.

In my next I will send you a general map of courts ; a region yet unexplored by you, but which you are one day to inhabit. The ways are generally crooked and full of turnings, sometimes strewed with flowers, sometimes choked up with briars ; rotten ground and deep pits frequently lie concealed under a smooth and pleasing surface : all the paths are slippery, and every slip is dangerous. Sense and discretion must accompany you at your first setting out ; but, notwithstanding those, till experience is your guide, you will every now and then step out of your way, or stumble.

Lady Chesterfield has just now received your German letter, for which she thanks you ; she says, the language is very correct ; and I can plainly see the character is well formed, not to say better than your English character. Continue to write German frequently, that it may become quite familiar to you. Adieu.

LETTER CXCI.

London, Aug. 21, O. S. 1749.

DEAR BOY,

BY the last letter that I received from Mr. Harte, of the 31st July, N. S., I suppose you are now either at Venice or Verona, and perfectly recovered of your late illness; which, I am daily more and more convinced, had no consumptive tendency: however, for some time still, *faites comme s'il y en avoit*, be regular, and live pectorally.

You will soon be at courts, where though you will not be concerned, yet reflection and observation upon what you see and hear there may be of use to you, when hereafter you may come to be concerned in courts yourself. Nothing in courts is exactly as it appears to be; often very different, sometimes directly contrary. Interest, which is the real spring of every thing there, equally creates and dissolves friendships, produces and reconciles enmities; for as Dryden very justly observes, 'politicians neither love nor hate.' This is so true, that you may think you connect yourself with two friends to-day, and be obliged, to-morrow, to make your option between them as enemies: observe, therefore, such a degree of reserve with your friends as not to put yourself in their power, if they should become your enemies; and such a degree of moderation with your enemies, as not to make it impossible for them to become your friends.

Courts are, unquestionably, the seats of politeness and good-breeding; were they not so, they would be the seats of slaughter and desolation. Those who now smile upon, and embrace, would affront and stab each other, if manners did not interpose; but ambition and avarice, the two prevailing passions at courts, found dissimulation more effectual than violence; and dissimulation introduced that habit of

politeness which distinguishes the courtier from the country-gentleman. In the former case the strongest body would prevail; in the latter, the strongest mind.

A man of parts and efficiency need not flatter every body at court; but he must take great care to offend nobody personally; it being in the power of very many to hurt him, who cannot serve him. Homer supposes a chain let down from Jupiter to the earth, to connect him with mortals. There is, at all courts, a chain which connects the prince or the minister with the page of the back-stairs, or the chambermaid. The king's wife, or mistress, has an influence over him; a lover has an influence over her; the chambermaid, or the valet-de-chambre, has an influence over both; and so *ad infinitum*. You must therefore not break a link of that chain by which you hope to climb up to the prince.

You must renounce courts, if you will not connive at knaves, and tolerate fools. Their number makes them considerable. You should as little quarrel, as connect yourself, with either.

Whatever you say or do at court, you may depend upon it, will be known; the business of most of those who crowd levees and anti-chambers being to repeat all that they see or hear, and a great deal that they neither see nor hear, according as they are inclined to the persons concerned, or according to the wishes of those to whom they hope to make their court. Great caution is therefore necessary; and if to great caution you can join seeming frankness and openness, you will unite what Machiavel reckons very difficult, but very necessary to be united, *volto sciolto e pensieri stretti*.

Women are very apt to be mingled in court intrigues; but they deserve attention better than confidence: to hold by them is a very precarious tenure.

I am agreeably interrupted in these reflections, by a letter which I have this moment received from Baron Firmian. It contains your panegyric, and

with the strongest protestations imaginable, that he does you only justice. I received this favourable account of you with pleasure, and I communicate it to you with as much. While you deserve praise, it is reasonable you should know that you meet with it; and I make no doubt but it will encourage you in persevering to deserve it. This is one paragraph of the baron's letter. '*See meura, dans un age si tendre, réglées selon toutes les loix d'une morale exacte et sensée; son application (that is what I like) à tout ce qui s'appelle étude sérieuse, et belles lettres, éloignée de l'ombre même d'un state pédantesque; le rendent très-digne de vos tendres soins; et j'ai l'honneur de vous assurer que chacun se louera beaucoup de son commerce aisé, et de son amitié: j'en ai profité avec plaisir ici et à Vienne, et je me crois très-heureux de la permission qu'il m'a accordée de la continuer par la voie de lettres.*' Reputation, like health, is preserved and increased by the same means by which it is acquired. Continue to desire and deserve praise, and you will certainly find it. Knowledge, adorned by manners, will infallibly procure it. Consider, that you have but a little way farther to get to your journey's end; therefore, for God's sake, do not slacken your pace: one year and a half more of sound application, Mr.

“ Notwithstanding his great youth, his manners are regulated by the most unexceptionable rules of sense, and of morality. His application (that is what I like) to every kind of serious study, as well as to polite literature, without even the least appearance of ostentatious pedantry, render him worthy of your most tender affection; and I have the honour of assuring you, that every one cannot but be pleased with the acquisition of his acquaintance, and of his friendship. I have profited of it, both here and at Vienna; and shall esteem myself very happy to make use of the permission he has given me, of continuing it by letter.”

Harte assures me, will finish his work; and when his work is finished well, your own will be very easily done afterwards. *Les manières et les graces* are no immaterial parts of that work, and I beg that you will give as much of your attention to them as to your books. Every thing depends upon them: '*sana di non ogni fatica è vana.*' The various companies you now go into will procure them you, if you will carefully observe and form yourself upon those who have them.

Adieu! God bless you! and may you ever deserve that affection with which I am now, Yours.

LETTER CXCII.

London, September 5, O. S. 1749.

DEAR BOY,

I HAVE received yours from Laubach, of the 17th of August, N. S. with the enclosed for Comte Lascaris, which I have given him, and with which he is extremely pleased, as I am with your account of Carniola. I am very glad that you attend to, and inform yourself of, the political objects of the countries you go through. Trade and manufactures are very considerable, not to say the most important ones; for though armies and navies are the shining marks of the strength of countries, they would be very ill paid, and consequently fight very ill, if manufactures and commerce did not support them. You have certainly observed, in Germany the inefficiency of great powers, with great tracts of country, and swarms of men, which are absolutely useless, if not paid by other powers who have the resources of manufactures and commerce. This we have lately experienced to be the case of the two empires of Germany and Russia: England, France, and Spain, must pay their respective allies, or they may as well be without them.

I have not the least objection to your taking, into the bargain, the observation of natural curiosities; they are very welcome, provided they do not take up the room of better things. But the forms of government, the maxims of policy, the strength or weakness, the trade and commerce, of the several countries you see or hear of, are the important objects which I recommend to your most minute inquiries, and most serious attention. I thought that the republic of Venice had by this time laid aside that silly and frivolous piece of policy, of endeavouring to conceal their form of government, which any body may know pretty nearly, by taking the pains to read four or five books, which explain all the great parts of it; and, as for some of the little wheels of that machine, the knowledge of them would be as little useful to others, as dangerous to themselves. Their best policy (I can tell them) is to keep quiet, and to offend no one great power, by joining with another. Their escape after the *league of Cambray* should prove a useful lesson to them.

I am glad you frequent the assemblies at Venice. Have you seen Monsieur and Madame Capello; and how did they receive you? Let me know who are the ladies whose houses you frequent the most. Have you seen the Comtesse d'Orszelska, princess of Holstein? Is Comte Algarotti, who was the *tenant* there, at Venice?

You will, in many parts of Italy, meet with numbers of the Pretender's people (English, Scotch, and Irish fugitives), especially at Rome; and probably the Pretender himself. It is none of your business to declare war on these people, as little as it is your interest, or I hope your inclination, to connect yourself with them; and therefore I recommend to you a perfect neutrality. Avoid them as much as you can with decency and good manners; but when you cannot, avoid any political conversation or debates with them; tell them that you do not concern yourself with political matters; that you are neither a

maker nor a deposer of kings ; that when you left England, you left a king in it, and have not since heard either of his death, or of any revolution that has happened ; and that you take kings and kingdoms as you find them ; but enter no farther into matters with them, which can be of no use, and might bring on heats and quarrels. When you speak of the old Pretender, you will call him only the Chevalier de St. George, but mention him as seldom as possible. Should he chance to speak to you at any assembly (as I am told he sometimes does to the English), be sure that you seem not to know him ; and answer him civilly, but always either in French or in Italian ; and give him, in the former, the appellation of *monsieur*, and in the latter of *signore*. Should you meet with the Cardinal of York, you will be under no difficulty ; for he has, as cardinal, an undoubted right to *eminenza*. Upon the whole, see any of those people as little as possible ; when you do see them, be civil to them, upon the footing of strangers ; but never be drawn into any altercations with them, about the imaginary right of their king, as they call him. .

It is to no sort of purpose to talk to those people of the natural rights of mankind, and the particular constitution of this country. Blinded by prejudices, soured by misfortunes, and tempted by their necessities, they are as incapable of reasoning rightly, as they have hitherto been of acting wisely. The late lord Pembroke never would know any thing that he had not a mind to know ; and in this case I advise you to follow his example. Never know either the father or the two sons any otherwise than as foreigners ; and so, not knowing their pretensions, you have no occasion to dispute them.

I can never help recommending to you the utmost attention and care, to acquire *les manières, la tournure, et les graces d'un galant homme, et d'un homme de cour*. They should appear in every look, in every action ; in your address, and even in your

dress, if you would either please or rise in the world. That you may do both (and both are in your power) is most ardently wished you, by Yours.

P. S. I made Comte Lascaris show me your letter, which I liked very well: the style was easy and natural, and the French pretty correct. There were so few faults in the orthography, that a little more observation of the best French authors, will make you a correct master of that necessary language.

I will not conceal from you that I have lately had extraordinary good accounts of you from an unsuspected and judicious person, who promises me, that with a little more of the world, your manners and address will equal your knowledge. This is the more pleasing to me, as those were the two articles of which I was the most doubtful. These commendations will not, I am persuaded, make you vain and conceited, but only encourage you to go on in the right way.

LETTER CXCIIL.

London, September 12, O. S. 1749.

DEAR BOY,

IT seems extraordinary, but it is very true, that my anxiety for you increases in proportion to the good accounts which I receive of you from all hands. I promise myself so much from you, that I dread the least disappointment. You are now so near the port which I have so long wished and laboured to bring you safe into, that my concern would be doubled should you be shipwrecked within sight of it. The object, therefore, of this letter is (laying aside all the authority of a parent), to conjure you as a friend, by the affection you have for me (and surely you have reason to have some), and by the regard you have for yourself, to go on, with assiduity and

attention, to complete that work which of late you have carried on so well, and which is now so near being finished. My wishes and my plan were, to make you shine, and distinguish yourself, equally in the learned and the polite world. Few have been able to do it. Deep learning is generally tainted with pedantry, or at least unadorned by manners; as on the other hand, polite manners, and the turn of the world, are too often unsupported by knowledge, and consequently and contemptibly in the frivolous dissipation of drawing-rooms and *ruelles*. You are now got over the dry and difficult parts of learning; what remains requires much more time than trouble. You have lost time by your illness; you must regain it now or never. I, therefore, most earnestly desire, for your own sake, that for these next six months, at least six hours every morning uninterruptedly may be inviolably sacred to your studies with Mr. Harte. I do not know whether he will require so much; but I know that I do, and hope you will, and consequently prevail with him to give you that time: I own it is a good deal; but when both you and he consider, that the work will be so much better, and so much sooner done, by such an assiduous and continued application, you will neither of you think it too much, and each will find his account in it. So much for the mornings, which, from your own good sense, and Mr. Harte's tenderness and care of you, will, I am sure, be thus well employed. It is not only reasonable, but useful too, that your evenings should be devoted to amusements and pleasures; and therefore I not only allow, but recommend, that they should be employed at assemblies, balls, *spectacles*, and in the best companies, with this restriction only, that the consequences of the evening's diversions may not break in upon the morning's studies, by breakfastings, visits, and idle parties into the country. At your age you need not be ashamed, when any of these morning parties are proposed, to say, you must beg to be

excused, for you are obliged to devote your mornings to Mr. Harte; that I will have it so, and that you dare not do otherwise. Lay it all upon me; though I am persuaded, it will be as much your own inclination as it is mine. But those frivolous idle people, whose time hangs upon their own hands, and who desire to make others less theirs too, are not to be reasoned with: and indeed it would be doing them too much honour. The shortest civil answers are the best; *I cannot, I dare not*, instead of *I will not*; for if you were to enter with them into the necessity of study, and the usefulness of knowledge, it would only furnish them with matter for their silly jests; which, though I would not have you mind, I would not have you invite. I will suppose you at Rome, studying six hours uninterruptedly with Mr. Harte, every morning, and passing your evenings with the best company of Rome, observing their manners, and forming your own: and I will suppose a number of idle, sauntering, illiterate English, as there commonly is there, living entirely with one another, supping, drinking, and sitting up late at each other's lodgings; commonly in riots and scrapes when drunk, and never in good company when sober. I will take one of these pretty fellows, and give you the dialogue between him and yourself; such as I dare say it will be on his side, and such as I hope it will be on yours.

Englishman. Will you come and breakfast with me to-morrow; there will be four or five of our countrymen; we have provided chaises, and we will drive somewhere out of town after breakfast?

Stanhope. I am very sorry I cannot; but I am obliged to be at home all morning.

Englishman. Why then we will come and breakfast with you.

Stanhope. I can't do that neither: I am engaged.

Englishman. Well then, let it be the next day.

Stanhope. To tell you the truth, it can be no day in the morning; for I neither go out, nor see any body at home, before twelve.

Englishman. And what the devil do you do with yourself till twelve o'clock?

Stanhope. I am not by myself; I am with Mr. Harte.

Englishman. Then what the devil do you do with him?

Stanhope. We study different things; we read, we converse.

Englishman. Very pretty amusement indeed! Are you to take orders then?

Stanhope. Yes, my father's orders, I believe I must take.

Englishman. Why, hast thou no more spirit than to mind an old fellow a thousand miles off!

Stanhope. If I don't mind his orders, he won't mind my draughts.

Englishman. What, does the old prig threaten then? Threatened folks live long: never mind threats.

Stanhope. No, I can't say that he has ever threatened me in his life; but I believe I had best not provoke him.

Englishman. Pooh; you would have one angry letter from the old fellow, and there would be an end of it.

Stanhope. You mistake him mightily; he always does more than he says. He has never been angry with me yet, that I remember, in his life; but if I were to provoke him, I am sure he would never forgive me: he would be coolly immovable; and I might beg and pray, and write my heart out, to no purpose.

Englishman. Why then he is an odd dog, that's all I can say: and pray are you to obey your dry-nurse too, this same what's his name—Mr. Harte?

Stanhope. Yes.

Englishman. So he stuffs you all morning with

Greek, and Latin, and logic, and all that. *Egad*, I have a dry-nurse too, but I never looked into a book with him in my life; I have not so much as seen the face of him this week, and don't care a louse if I never see it again.

Stanhope. My dry-nurse never desires any thing of me that is not reasonable, and for my own good; and therefore I like to be with him.

Englishman. Very sententious and edifying, upon my word! at this rate you will be reckoned a very good young man.

Stanhope. Why, that will do me no harm.

Englishman. Will you be with us to-morrow in the evening then? We shall be ten with you; and I have got some excellent good wine; and we'll be very merry.

Stanhope. I am very much obliged to you, but I am engaged for all the evening to-morrow; first at Cardinal Albini's, and then to sup at the Venetian ambassadress's.

Englishman. How the devil can you like being always with these foreigners? I never go amongst them, with all their formalities and ceremonies. I am never easy in company with them; and I don't know why, but I am ashamed.

Stanhope. I am neither ashamed nor afraid: I am very easy with them; they are very easy with me; I get the language, and I see their characters, by conversing with them; and that is what we are sent abroad for, is it not?

Englishman. I hate your modest women's company, your women of fashion as they call 'em: I don't know what to say to them, for my part.

Stanhope. Have you ever conversed with them?

Englishman. No: I never conversed with them; but I have been sometimes in their company, though much against my will.

Stanhope. But at least they have done you no hurt; which is probably more than you can say of the women you do converse with.

Englishman. That's true, I own ; but for all that, I would rather keep company with my surgeon half the year, than with your women of fashion the year round.

Stanhope. Tastes are different, you know, and every man follows his own.

Englishman. That's true ; but thine's a devilish odd one, Stanhope : all morning with thy dry-nurse ; all the evening in formal fine company ; and all day long afraid of old daddy in England. Thou art a queer fellow, and I am afraid there's nothing to be made of thee.

Stanhope. I am afraid so too.

Englishman. Well then, good night to you : you have no objection I hope to my being drunk to-night, which I certainly will be.

Stanhope. Not in the least ; nor to your being sick to-morrow, which you as certainly will be ; and so good night too.

You will observe, that I have not put into your mouth those good arguments, which upon such an occasion would, I am sure, occur to you ; as piety and affection towards me ; regard and friendship for Mr. Harte ; respect for your own moral character, and for all the relative duties of man, son, pupil, and citizen. Such solid arguments would be thrown away upon such shallow puppies. Leave them to their ignorance, and to their dirty disgraceful vices. They will severely feel the effects of them when it will be too late. Without the comfortable refuge of learning, and with all the sickness and pains of a ruined stomach, and a rotten carcass, if they happen to arrive at old age, it is an uneasy and ignominious one. The ridicule which such fellows endeavour to throw upon those who are not like them, is, in the opinion of all men of sense, the most authentic panegyric. Go on then, my dear child, in the way you are in, only for a year and a half more ; that is

all I ask you. After that, I promise that you shall be your own master, and that I will pretend to no other title than that of your best and truest friend. You shall receive advice, but no orders from me; and in truth you will want no other advice, but such as youth and inexperience must necessarily require. You shall certainly want nothing that is requisite, not only for your conveniency, but also for your pleasures, which I always desire should be gratified. You will suppose, that I mean the pleasures of an *honnête homme*.

While you are learning Italian, which I hope you do with diligence, pray take care to continue your German, which you may have frequent opportunities of speaking. I would also have you keep up your knowledge of the *jus publicum imperii*, by looking over now and then those *inestimable manuscripts*, which Sir Charles Williams, who arrived here last week, assures me you have made upon that subject. It will be of very great use to you, when you come to be concerned in foreign affairs; as you shall be (if you qualify yourself for them) younger than ever any other was: I mean before you are twenty. Sir Charles tells me, that he will answer for your learning; and that he believes you will acquire that address, and those graces, which are so necessary to give it its full lustre and value. But he confesses, that he doubts more of the latter than of the former. The justice which he does Mr. Harte, in his panegyrics of him, makes me hope, that there is likewise a great deal of truth in his encomiums of you. Are you pleased with, and proud of, the reputation which you have already acquired? Surely you are, for I am sure I am. Will you do any thing to lessen or forfeit it? Surely you will not. And will you not do all you can to extend and increase it? Surely you will. It is only going on for a year and a half longer, as you have gone on for the two years last past, and devoting half

the day only to application, and you will be sure to make the earliest figure and fortune in the world that ever man made. Adieu.

LETTER CXCV.

London, September 22, O. S. 1749.

DEAR BOY,

IF I had faith in philtres and love-potions, I should suspect that you had given Sir Charles Williams some, by the manner in which he speaks of you, not only to me, but to every body else. I will not repeat to you what he says of the extent and correctness of your knowledge, as it might either make you vain, or persuade you that you had already enough of what nobody can have too much. You will easily imagine how many questions I asked, and how narrowly I sifted him upon your subject: he answered me, and I dare say with truth, just as I could have wished, till, satisfied entirely with his accounts of your character and learning, I inquired into other matters, intrinsically indeed of less consequence, but still of great consequence to every man, and of more to you than to almost any man; I mean your address, manners, and air. To these questions, the same truth which he had observed before obliged him to give me much less satisfactory answers. And as he thought himself in friendship both to you and me, obliged to tell me the disagreeable as well as the agreeable truths, upon the same principle I think myself obliged to repeat them to you.

He told me then, that in company you were frequently most *provokingly* inattentive, absent, and *distract*; that you came into a room, and presented yourself, very awkwardly; that at table you constantly threw down knives, forks, napkins, bread, &c. and that you neglected your person and

to a degree unpardonable at any age, and much more so at your years.

These things, how immaterial soever they may seem to people who do not know the world, and the nature of mankind, give me, who know them to be exceedingly material, very great concern. I have long distrusted you, and therefore frequently admonished you, upon these articles; and I tell you plainly, that I shall not be easy till I hear a very different account of them. I know no one thing more offensive to a company, than that inattention and *distraction*. It is showing them the utmost contempt; and people never forgive contempt. No man is *dis-trait* with the man he fears, or the woman he loves, which is a proof that every man can get the better of that *distraction* when he thinks it worth his while to do so; and take my word for it, it is always worth his while. For my own part, I would rather be in company with a dead man than with an absent one; for if the dead man gives me no pleasure, at least he shows me no contempt; whereas the absent man, silently indeed, but very plainly, tells me that he does not think me worth his attention. Besides, can an absent man make any observations upon the characters, customs, and manners of the company? No. He may be in the best companies all his life-time (if they will admit him, which, if I were they, I would not), and never be one jot the wiser. I never will converse with an absent man; one may as well talk to a deaf one. It is, in truth, a practical blunder, to address ourselves to a man who we see plainly neither hears, minds, nor understands us. Moreover, I aver, that no man is in any degree fit for either business or conversation, who cannot, and does not; direct and command his attention to the present object, be that what it will. You know by experience, that I grudge no expense in your education; but I will positively not keep you a flapper. You may read, in Dr. Swift, the description of these flappers, and the use they were of to your friends the Lapu-

tans, whose minds (Gulliver says) are so taken up with intense speculations, that they neither can speak, nor attend to the discourses of others, without being roused by some external taction upon the organs of speech and hearing; for which reason those people who are able to afford it always keep a flapper in their family, as one of their domestics; nor ever walk about, or make visits, without him. This flapper is likewise employed diligently to attend his master in his walks; and upon occasion, to give a soft flap upon his eyes; because he is always so wrapped up in cogitation, that he is in manifest danger of falling down every precipice, and bouncing his head against every post, and, in the streets, of jostling others, or being jostled into the kennel himself. If *Christian* will undertake this province into the bargain, with all my heart; but I will not allow him any increase of wages upon that score. In short, I give you fair warning, that when we meet, if you are absent in mind, I will soon be absent in body; for it will be impossible for me to stay in the room; and, if at table you throw down your knife, plate, bread, &c. and hack the wing of a chicken for half an hour, without being able to cut it off, and your sleeve all the time in another dish, I must rise from table, to escape the fever you would certainly give me. Good God! how I should be shocked if you came into my room, for the first time, with two left legs, presenting yourself with all the graces and dignity of a taylor, and your clothes hanging upon you, like those in Monmouth-street upon tenter-hooks! whereas I expect, nay require, to see you present yourself with the easy and genteel air of a man of fashion, who has kept good company. I expect you not only well dressed, but very well dressed: I expect a gracefulness in all your motions, and something particularly engaging in your address. All this I expect, and all this it is in your power, by care and attention, to make me find; but, to tell you the plain truth, if I do not find it, we shall not

converse very much together; for I cannot stand inattention and awkwardness; it would endanger my health. You have often seen, and I have as often made you observe, L^o's distinguished inattention and awkwardness. Wrapped up, like a Laputan, in intense thought, and possibly sometimes in no thought at all (which I believe is very often the case of absent people), he does not know his most intimate acquaintance by sight, or answers them as if he were at cross purposes. He leaves his hat in one room, his sword in another, and would leave his shoes in a third, if his buckles, though awry, did not save them; his legs and arms, by his awkward management of them, seem to have undergone the *question extraordinaire*; and his head, always hanging upon one or other of his shoulders, seems to have received the first stroke upon a block. I sincerely value and esteem him for his parts, learning, and virtue; but for the soul of me I cannot love him in company. This will be universally the case, in common life, of every inattentive awkward man, let his real merit and knowledge be ever so great. When I was of your age, I desired to shine, as far as I was able, in every part of life; and was as attentive to my manners, my dress, and my air, in company on evenings, as to my books and my tutor in the mornings. A young fellow should be ambitious to shine in every thing; and, of the two, always rather overdo than underdo. These things are by no means trifles; they are of infinite consequence to those who are to be thrown into the great world, and who would make a figure or a fortune in it. It is not sufficient to deserve well; one must please well too. Awkward disagreeable merit will never carry any body far. Wherever you find a good dancing-master, pray let him put you upon your haunches; not so much for the sake of dancing, as for coming into a room, and presenting yourself, genteelly and gracefully. Women, whom you ought to endeavour to please, cannot forgive a vulgar and

awkward air and gestures ; 'il leur faut du brillant.' The generality of men are pretty like them, and are equally taken by the same exterior graces.

I am very glad that you have received the diamond buckles safe ; all I desire in return for them is, that they may be buckled even upon your feet, and that your stockings may not hide them. I should be sorry you were an egregious fop ; but I protest, that of the two I would rather have you a fop than a sloven. I think negligence in my own dress, even at my age, when certainly I expect no advantages from my dress, would be indecent with regard to others. I have done with fine clothes ; but I will have my plain clothes fit me, and made like other people's. In the evenings I recommend to you the company of women of fashion, who have a right to attention, and will be paid it. Their company will smooth your manners, and give you a habit of attention and respect ; of which you will find the advantage among men.

My plan for you, from the beginning, has been to make you shine equally in the learned and in the polite world ; the former part is almost completed to my wishes, and will, I am persuaded, in a little time more, be quite so. The latter part is still in your power to complete, and I flatter myself that you will do it, or else the former part will avail you very little, especially in your department, where the exterior address and graces do half the business ; they must be the harbingers of your merit, or your merit will be very coldly received ; all can and do judge of the former ; few of the latter.

Mr. Harte tells me, that you have grown very much since your illness : if you get up to five feet ten, or even nine inches, your figure will probably be a good one ; and if well dressed and genteel will probably please ; which is a much greater advantage to a man, than people commonly think. Lord Bacon calls it a letter of recommendation.

I would wish you to be the *omnis homo, l'homme*.

unsatisfied. You are nearer it, if you please, than ever any body was at your age; and if you will but, for the course of this next year only, exert your whole attention to your studies in the morning, and to your address, manners, air and discourse, in the evening, you will be the man I wish you, and the man that is rarely seen.

Our letters go at best so irregularly, and so often miscarry totally, that, for greater security, I repeat the same things. So, though I acknowledged by last post Mr. Harte's letter of the 8th September, N. S. I acknowledge it again by this to you. If this should find you still at Verona, let it inform you, that I wish you would set out soon for Naples, unless Mr. Harte should think it better for you to stay at Verona, or any other place on this side Rome, till you go there for the jubilee. Nay, if he likes it better, I am very willing that you should go directly from Verona to Rome; for you cannot have too much of Rome, whether upon account of the language, the curiosities, or the company. My only reason for mentioning Naples is, for the sake of the climate, upon account of your health; but if Mr. Harte thinks your health is now so well restored as to be above climate, he may steer your course wherever he thinks proper; and, for aught I know, your going directly to Rome, and consequently staying there so much the longer, may be as well as any thing else. I think you and I cannot put our affairs in better hands than in Mr. Harte's; and I will take his infallibility against the pope's, with some odds on his side. *A propos* of the pope; remember to be presented to him before you leave Rome, and go through the necessary ceremonies for it, whether of kissing his slipper or his b—ch; for I would never deprive myself of any thing that I wanted to do or see by refusing to comply with an established custom. When I was in Catholic countries, I never declined kneeling in their churches at their elevation, nor elsewhere when the host went by. It is a complaisance

due to the custom of the place, and by no means, as some silly people have imagined, an implied approbation of their doctrine. Bodily attitudes and situations are things so very indifferent in themselves, that I would quarrel with nobody about them. It may, indeed, be improper for Mr. Harte to pay that tribute of complaisance, upon account of his character.

This letter is very long, and possibly a very tedious one; but my anxiety for your perfection is so great, and particularly at this critical and decisive period of your life, that I am only afraid of omitting, but never of repeating, or dwelling too long upon any thing that I think may be of the least use to you. Have the same anxiety for yourself that I have for you, and all will do well. Adieu, my dear child.

LETTER CXCV.

London, September 27, O. S. 1749.

DEAR BOY,

A VULGAR, ordinary way of thinking, acting, or speaking, implies a low education, and a habit of low company. Young people contract it at school, or among servants, with whom they are too often used to converse; but after they frequent good company, they must want attention and observation very much, if they do not lay it quite aside: and, indeed, if they do not, good company will be very apt to lay them aside. The various kinds of vulgarisms are infinite: I cannot pretend to point them out to you; but I will give some samples, by which you may guess at the rest.

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks every thing that is said meant at him: if the company happens to laugh, he is per-

suaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself. A man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks, or words of the company, and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. And if (which very seldom happens) the company is absurd or ill-bred enough to do either, he does not care two-pence, unless the insult be so gross and plain as to require satisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and wherever they are concerned, rather acquiesces than wrangles. A vulgar man's conversation always savours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphasis, as interesting matters. He is a man-gossip.

Vulgarism in language is the next and distinguishing characteristic of bad company, and a bad education. A man of fashion avoids nothing with more care than that. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar man. Would he say, that men differ in their tastes; he both supports and adorns that opinion by the good old saying, as he respectfully calls it, That 'what is one man's meat is another man's poison.' If any body attempts being *smart*, as he calls it, upon him; he gives them *tit for tat*, 'aye, that he does.' He has always some favourite word for the time being; which, for the sake of using often, he commonly abuses: such as *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words 'carries the mark of the beast' along with it. He calls the earth *yearth*; he is *obliged* not *obliged* to you. He goes *to wards*,

and not *towards* such a place. He sometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of fashion never has recourse to proverbs, and vulgar aphorisms; uses neither favourite words nor hard words; but takes great care to speak very correctly and grammatically, and to pronounce properly; that is, according to the usage of the best companies.

An awkward address, ungraceful attitudes and actions, and a certain left-handedness (if I may use that word), loudly proclaim low education and low company; for it is impossible to suppose that a man can have frequented good company, without having caught something, at least, of their air and motions. A new-raised man is distinguished in a regiment by his awkwardness; but he must be impenetrably dull, if in a month or two's time, he cannot perform at least the common manual exercise, and look like a soldier. The very accoutrements of a man of fashion are grievous incumbrances to a vulgar man. He is at a loss what to do with his hat, when it is not upon his head; his cane (if unfortunately he wears one) is at perpetual war with every cup of tea or coffee he drinks; destroys them first, and then accompanies them in their fall. His sword is formidable only to his own legs, which would possibly carry him fast enough out of the way of any sword but his own. His clothes fit him so ill, and constrain him so much, that he seems rather their prisoner than their proprietor. He presents himself in company, like a criminal in a court of justice; his very air condemns him; and people of fashion will no more connect themselves with the one, than people of character will with the other. This repulse drives and sinks him into low company; a gulf from whence no man, after a certain age, ever emerged.

Les manières nobles et aisées, la tournure d'un homme de condition, le ton de la bonne compagnie, les graces, le je ne sais quoi qui plaît, are as necessary to adorn and introduce your intrinsic

and knowledge, as the polish is to the diamond, which without that polish would never be worn, whatever it might weigh. Do not imagine that these accomplishments are only useful with women; they are much more so with men. In a public assembly, what an advantage has a graceful speaker, with genteel motions, a handsome figure, and a liberal air, over one who shall speak full as much good sense, but destitute of these ornaments! In business how prevalent are the graces! how detrimental is the want of them! By the help of these, I have known some men refuse favours, less offensively than others granted them. The utility of them in courts and negotiations, is inconceivable. You gain the hearts, and consequently the secrets, of nine in ten that you have to do with, in spite even of their prudence, which will, nine times in ten, be the dupe of their hearts and of their senses. Consider the importance of these things as they deserve, and you will not lose one moment in the pursuit of them.

You are travelling now in a country once so famous both for arts and arms, that (however degenerated at present) it still deserves your attention and reflection. View it, therefore, with care, compare its former with its present state, and examine into the cause of its rise, and its decay. Consider it classically and politically, and do not run through it, as too many of your young countrymen do, musically, and (to use a ridiculous word) *knick-knackically*. No piping or fiddling, I beseech you; no days lost in poring upon almost imperceptible *intaglios* and *cameos*; and do not become a virtuoso of small wares. Form a taste of painting, sculpture, and architecture, if you please, by a careful examination of the works of the best ancient and modern artists; those are liberal arts, and a real taste and knowledge of them become a man of fashion very well. But, beyond certain bounds, the man of taste ends, and the frivolous virtuoso begins.

Your friend Mendes, the good Samaritan, dined

with me yesterday. He has more good-nature and generosity than parts. However, I will show him all the civilities that his kindness to you so justly deserves. He tells me that you are taller than I am, which I am very glad of: I desire you may excel me in every thing else too; and, far from repining, I shall rejoice at your superiority. He commends your friend Mr. Stevens extremely; of whom, too, I have heard so good a character from other people, that I am very glad of your connexion with him. It may prove of use to you hereafter. When you meet with such sort of Englishmen abroad, who, either from their parts or their rank, are likely to make a figure at home, I would advise you to cultivate them, and get their favourable testimony of you here, especially those who are to return to England before you. Sir Charles Williams has puffed you (as the mob call it) here extremely. If three or four more people of parts do the same before you come back, your first appearance in London will be to great advantage. Many people do, and indeed ought to, take things upon trust; many more do, who need not; and few dare dissent from an established opinion. Adieu.

LETTER CXCVI.

London, October 2, O. S. 1749.

DEAR BOY,

I RECEIVED by the last post your letter of the 22d September, N. S. but I have not received that from Mr. Harte, to which you refer, and which you say contained your reasons for leaving Verona, and returning to Venice; so that I am entirely ignorant of them. Indeed the irregularity and negligence of the post provoke me, as they break the thread of the accounts I want to receive from you, and of the

instructions and orders which I send you almost every post. Of these last twenty posts, I am sure that I have wrote eighteen, either to you or Mr. Harte; and it does not appear by your letter that all, or even any of my letters, have been received. I desire for the future, that both you and Mr. Harte will constantly in your letters mention the dates of mine. Had it not been for their miscarriage you would not have been in the uncertainty you seem to be in at present, with regard to your future motions. Had you received my letters, you would have been by this time at Naples; but we must now take things where they are.

Upon the receipt then of this letter you will, as soon as conveniently you can, set out for Rome, where you will not arrive too long before the jubilee, considering the difficulties of getting lodgings, and other accommodations, there at this time. I leave the choice of the *route* to you; but I do by no means intend that you should leave Rome after the jubilee, as you seem to hint in your letter: on the contrary, I will have Rome your head-quarters for six months at least; till you shall have, in a manner, acquired the *jus civitatis* there. More things are to be seen and learned there, than in any other town in Europe: there are the best masters to instruct, and the best companies to polish you. In the spring you may make (if you please) frequent excursions to Naples; but Rome must still be your head-quarters, till the heats of June drive you from thence to some other place in Italy, which we shall think of by that time. As to the expense which you mention, I do not regard it in the least; from your infancy to this day, I never grudged any expense in your education, and still less do it now that it is become more important and decisive. I attend to the objects of your expenses, but not to the sums. I will certainly not pay one shilling for your losing your nose, your money, or your reason; that is, I will not contribute to women, gaming, and drink-

ing; but I will most cheerfully supply not only every necessary, but every decent expense you can make. I do not care what the best masters cost. I would have you as well dressed, lodged, and attended, as any reasonable man of fashion is in his travels. I would have you have that pocket-money that should enable you to make the proper expense *d'un honnête homme*. In short, I bar no expense that has neither vice nor folly for its object; and, under those two reasonable restrictions, draw and welcome.

As for Turin, you may go there hereafter, for a month or two; but you cannot conveniently reside there as an academician, for reasons which I have formerly communicated to Mr. Harte, and which Mr. Villettes, since his return here, has shown me in a still stronger light than he had done by his letters from Turin, of which I sent copies to Mr. Harte, though probably he never received them.

After you have left Rome, Florence is one of the places with which you should be thoroughly acquainted. I know that there is a great deal of gaming there; but at the same time there are, in every place, some people whose fortunes are either too small, or whose understandings are too good, to allow them to play for any thing above trifles; and with those people you will associate yourself, if you have not (as I am assured you have not in the least) the spirit of gaming in you. Moreover, at suspected places, such as Florence, Turin, and Paris, I shall be more attentive to your draughts; and such as exceed a proper and handsome expense will not be answered; for I can easily know whether you game or not, without being told.

Mr. Harte will determine your route to Rome as he shall think best; whether along the coast of the Adriatic, or that of the Mediterranean, it is equal to me; but you will observe to come back a different way from that you went.

Since your health is so well restored, I am not sorry that you are returned to Venice; for I love

capitals. Every thing is best at capitals ; the best masters, the best companies, and the best manners. Many other places are worth seeing, but capitals only are worth residing at. I am very glad that Madame Capello received you so well ; Monsieur I was sure would : pray assure them both of my respects, and of my sensibility of their kindness to you. Their house will be a very good one for you at Rome ; and I would advise you to be domestic in it if you can. But Madame, I can tell you, requires great attentions. Madame Micheli has written a very favourable account of you to my friend the Abbé Grossa Testa, in a letter which he showed me, and in which there are so many civil things to myself, that I would wish to tell her how much I think myself obliged to her. I approve very much of the allotment of your time at Venice : pray go on so for a twelvemonth at least, wherever you are. You will find your own account in it.

I like your last letter, which gives me an account of yourself, and your own transactions ; for though I do not recommend *egotism* to you with regard to any body else, I desire that you will use it with me, and with me only. I interest myself in all that you do ; and as yet (excepting Mr. Harte) nobody else does. He must of course know all, and I desire to know a great deal.

I am glad you have received, and that you like, the diamond buckles. I am very willing that you should make, but very unwilling that you should cut, a figure with them at the jubilee : the *cutting a figure* being the very lowest vulgarism in the English language, and equal in elegance to 'yes, my lady,' and 'no, my lady.' The words *vast* and *vastly* you will have found, by my former letter, that I had proscribed out of the diction of a gentleman, unless in their proper signification of *size* and *bulk*. Not only in language, but in every thing else, take great care that the first impressions you give of yourself may be not only favourable, but pleasing, engaging,

my, seducing. They are often decisive: I confess they are a good deal so with me; and I cannot wish for farther acquaintance with a man whose first *abord* and address displease me.

So many of my letters have miscarried, and I know so little which, that I am forced to repeat the same thing over and over again eventually. This is one. I have wrote twice to Mr. Harte, to have your picture drawn in miniature, while you were at Venice, and to send it me in a letter: it is all one to me, whether in enamel or in water-colours, provided it is but very like you. I would have you drawn exactly as you are, and in no whimsical dress. I lay more stress upon the likeness of the picture, than upon the taste and skill of the painter. If this be not already done, I desire that you will have it done forthwith, before you leave Venice; and enclose it in a letter to me; which letter, for greater security, I would have you desire Sir James Gray to enclose in his packet to the office, as I, for the same reason, send this under his cover. If the picture be done upon vellum, it will be the most portable. Send me, at the same time, a thread or silk of your own leugh exactly. I am solicitous about your figure; convinced, by a thousand instances, that a good one is a real advantage. *Mens sana in corpore sano*, is the first and greatest blessing: I would add *et pulchro*, to complete it. May you have that, and every other! Adieu.

Have you received my letters of recommendation to Cardinal Albani, and the Duke de Nivernois, at Rome?

LETTER CXCVII.

London, October 9, O. S. 1749.

DEAR BOY,

IF this letter finds you at all, of which I am very doubtful, it will find you at Venice, preparing for your journey to Rome, which, by my last letter to Mr. Harte, I advised you to make along the coast of the Adriatic, through Rimini, Lorette, Ancona, &c. places that are all worth seeing, but not worth staying at. And such I reckon all places, where the eyes only are employed. Remains of antiquity, public buildings, paintings, sculptures, &c. ought to be seen, and that with a proper degree of attention; but this is soon done, for they are only outsides. It is not so with more important objects, the insides of which must be seen; and they require and deserve much more attention. The characters, the heads, and the hearts of men, are the useful sciences of which I would have you perfect master. That science is best taught and best learnt in capitals, where every human passion has its object, and exerts all its force, or all its art, in the pursuit. I believe there is no place in the world where every passion is busier, appears in more shapes, and is conducted with more art, than at Rome. Therefore, when you are there, do not imagine that the Capitol, the Vatican, and the Pantheon, are the principal objects of your curiosity; but for one minute that you bestow upon those, employ ten days in informing yourself of the nature of that government, the rise and decay of the papal power, the politics of that court, the *brigues* of the cardinals, the tricks of the conclaves; and in general every thing that relates to the interior of that extraordinary government, founded originally upon the ignorance and superstition of mankind;

extended by the weakness of some princes, and the ambition of others ; declining of late, in proportion as knowledge has increased ; and owing its present precarious security, not to the religion, the affection, or the fear of the temporal powers, but to the jealousy of each other. The pope's excommunications are no longer dreaded ; his indulgences little solicited, and sell very cheap ; and his territories, formidable to no power, are coveted by many, and will most undoubtedly, within a century, be scuttled out among the great powers who have now a footing in Italy, whenever they can agree upon the division of the bear's skin. Pray inform yourself thoroughly of the history of the popes, and of the pope dom ; which, for many centuries, is interwoven with the history of all Europe. Read the best authors who treat of these matters, and especially *Fra Paolo de Beneficis* ; a short, but very material book. You will find at Rome some of all the religious orders in the Christian world. Inform yourself carefully of their origin, their founders, their rules, their reforms, and even their dresses : get acquainted with some of all of them, but particularly with the Jesuits, whose society I look upon to be the most able and best-governed society in the world. Get acquainted, if you can, with their general, who always resides at Rome, and who, though he has no seeming power out of his own society, has (it may be) more real influence over the whole world, than any temporal prince in it. They have almost engrossed the education of youth ; they are, in general ; confessors to most of the princes in Europe ; and they are the principal missionaries out of it ; which three articles give them a most extensive influence and solid advantages ; witness their settlement in Paraguay. The Catholics in general declaim against that society, and yet are all governed by individuals of it. They have, by turns, been banished, and with infamy, almost every country in Europe ; and have always found means to be restored ;

even with triumph. In short, I know no government in the world that is carried on upon such deep principles of policy, I will not add, morality. Converse with them, frequent them, court them; but know them.

Inform yourself too of that infernal court, the Inquisition; which, though not so considerable at Rome as in Spain and Portugal, will, however, be a good sample to you of what the villany of some men can contrive, the folly of others receive, and both together establish, in spite of the first natural principles of reason, justice, and equity.

These are the proper and useful objects of the attention of a man of sense, when he travels; and these are the objects for which I have sent you abroad; and I hope you will return thoroughly informed of them.

I receive this very moment Mr. Harte's letter of the 1st October, N. S. but I have never received his former, to which he refers in this, and you refer in your last; in which he gave me the reasons for your leaving Verona so soon: nor have I ever received that letter in which your case was stated by your physicians. Letters to and from me have worse luck than other people's; for you have written to me, and I to you, for these last three months, by way of Germany, with as little success as before.

I am edified with your morning applications, and your evening gallantries at Venice, of which Mr. Harte gives me an account. Pray go on with both there, and afterwards at Rome; where, provided you arrive in the beginning of December, you may stay at Venice as much longer as you please.

Make my compliments to Sir James Gray and Mr. Smith, with my acknowledgements for the great civilities they show you.

I wrote to Mr. Harte by the last post, October the 6th, O. S. and will write to him in a post or two, upon the contents of his last. Adieu! *Point de distractions*, and remember the *graces*.

LETTER CXCVIII.

London, October 17, O. S. 1749.

DEAR BOY,

I HAVE at last received Mr. Harte's letter, of the 19th September, N. S. from Verona. Your reasons for leaving that place were very good ones; and as you staid there long enough to see what was to be seen, Venice (as a capital) is, in my opinion, a much better place for your residence. Capitals are always the seats of arts and sciences, and the best companies. I have stuck to them all my life-time; and I advise you to do so too.

You will have received, in my three or four last letters, my directions for your farther motions to another capital; where I propose that your stay shall be pretty considerable. The expense, I am well aware, will be so too; but that, as I told you before, will have no weight, when your improvement and advantage are in the other scale. I do not care a groat what it is, if neither vice nor folly are the objects of it, and if Mr. Harte gives his sanction.

I am very well pleased with your account of Carniola: these are the kind of objects worthy of your inquiries and knowledge. The produce, the taxes, the trade, the manufactures, the strength, the weakness, the government, of the several countries which a man of sense travels through, are the material points to which he attends; and leaves the steeples, the market-places, and the signs, to the laborious and curious researches of Dutch and German travellers.

Mr. Harte tells me, that he intends to give you, by means of Signor Vicentini, a general notion of civil and military architecture; with which I am very well pleased. They are frequent subjects of conversation; and it is very right that you should have

some idea of the latter, and a good taste of the former; and you may very soon learn as much as you need know of either. If you read about one third of Palladio's book of architecture, with some skilful person, and then, with that person, examine the best buildings by those rules, you will know the different proportions of the different orders; the several diameters of columns; their intercolumniations; their several uses, &c. The Corinthian order is chiefly used in magnificent buildings, where ornament and decoration are the principal objects; the Doric is calculated for strength; and the Ionic partakes of the Doric strength, and of the Corinthian ornaments. The Composite and the Tuscan orders are more modern, and were unknown to the Greeks: the one is too light, the other too clumsy. You may soon be acquainted with the considerable parts of civil architecture; and for the minute and mechanical parts of it, leave them to masons, bricklayers, and Lord Burlington; who has, to a certain degree, lessened himself by knowing them too well. Observe the same method as to military architecture: understand the terms, know the general rules, and then see them in execution with some skilful person. Go with some engineer or old officer, and view with care the real fortifications of some strong place; and you will get a clearer idea of bastions, half-moons, horn-works, ravelins, glacis, &c. than all the masters in the world could give you upon paper. And thus much I would by all means have you know of both civil and military architecture.

I would also have you acquire a liberal taste of the two liberal arts of painting and sculpture; but without descending into those *minutiae*, which our modern virtuosi most affectedly dwell upon. Observe the great parts attentively; see if nature be truly represented; if the passions are strongly expressed; if the characters are preserved; and leave the trifling parts, with their little jargon, to affected puppies. I would advise you also to read the history of the

painters and sculptors; and I know none better than Felibien's. There are many in Italian: you will inform yourself which are the best. It is a part of history, very entertaining, curious enough, and not quite useless. All these sorts of things I would have, you know, to a certain degree; but remember, that they must only be the amusements, and not the business, of a man of parts.

Since writing to me in German would take up so much of your time, of which I would not now have one moment wasted, I will accept of your composition, and content myself with a moderate German letter, once a fortnight, to Lady Chesterfield, or Mr. Grevenkop. My meaning was, only that you should not forget what you had already learned of the German language and character; but, on the contrary, that by frequent use, it should grow more easy and familiar. Provided you take care of that, I do not care by what means: but I do desire, that you will, every day of your life, speak German to somebody or other (for you will meet with Germans enough), and write a line or two of it every day, to keep your hand in. Why should you not (for instance) write your own little memorandums and accounts in that language and character? by which too you would have this advantage into the bargain, that, if mislaid, few but yourself could read them.

I am extremely glad to hear, that you like the assemblies at Venice well enough to sacrifice some suppers to them; for I hear that you do not dislike your suppers neither. It is therefore plain, that there is somebody, or something, at those assemblies, which you like better than your meat. And, as I know there is none but good company at those assemblies, I am very glad to find that you like good company so well. I already imagine you a little smoothed by it; and that you have either reasoned yourself, or that they have laughed you, out of your absences and distractions; for, I cannot suppose that you go there

to insult them. I likewise imagine, that you wish to be welcome, where you wish to go; and consequently, that you both present and behave yourself *there en galant homme, et pas en bourgeois*.

If you have vowed to ~~any body~~ there one of those eternal passions, ~~which~~ I have sometimes known, by great accident, last three months; I can tell you, ~~that~~ without great attentions, infinite politeness, and engaging air and manners, the omens will be sinister, and the goddess unpropitious. Pray tell me, what are the amusements of those assemblies? Are they little commercial play, are they music, are they *la belle conversation*, or are they all three? Y file-t-on le parfait amour? Y débit-on les beaux sentiments? Ou est-ce qu'on y parle épigramme? And pray, which is your department? Tatis depone in auribus. Whichever it is, endeavour to shine, and excel in it. Aim, at least, at the perfection of every thing that is worth doing at all; and you will come nearer it than you would imagine; but those always crawl infinitely short of it, whose aim is only mediocrity. Adieu.

P. S. By an uncommon diligence of the post, I have this moment received yours of the 9th, N. S.

LETTER CXCIX.

London, October 24, O. S. 1749.

DEAR BOY,

BY my last I only acknowledged, by this I answer, your letter of the 9th October, N. S.

I am very glad that you approved of my letter of September the 12th, O. S. because it is upon that footing that I always propose living with you. I will advise you seriously, as a friend of some experience; and I will converse with you cheerfully, as a companion: the authority of a parent shall for ever be laid aside; for, wherever it is exerted, it is useless; since, if you have neither sense nor sentiments enough to

follow my advice as a friend, your unwilling obedience to my orders as a father, will be a very awkward and unavailing one, both to yourself and me. Tacitus, speaking of an army that awkwardly and unwillingly obeyed its generals, only from the fear of punishment, says, they obeyed indeed, 'sed ut qui mallent jussa imperatorum interpretari quam exequi.' For my own part, I disclaim such obedience.

You think, I find, that you do not understand Italian; but I can tell you, that, like the *bourgeois gentilhomme* who spoke prose without knowing it, you understand a great deal, though you do not know that you do; for, whoever understands French and Latin so well as you do, understands at least half the Italian language, and has very little occasion for a dictionary. And for the idiom, the phrases, and the delicacies of it, conversation, and a little attention, will teach them you, and that soon; therefore, pray speak it in company, right or wrong, *à tort ou à travers*, as soon as ever you have got words enough to ask a common question, or give a common answer. If you can only say *buon giorno*, say it, instead of saying *bon jour*; I mean, to every Italian; the answer to it will teach you more words, and insensibly you will be very soon master of that easy language. You are quite right in not neglecting your German for it, and in thinking that it will be of more use to you: it certainly will, in the course of your business; but Italian has its use too, and is an ornament into the bargain; there being many very polite and good authors in that language. The reason you assign for having hitherto met with none of my swarms of Germans, in Italy, is a very solid one; and I can easily conceive, that the experience necessary for a traveller must amount to a number of *thalers*, *groschen*, and *kreutzers*, tremendous to a German fortune. However, you will find several at Rome, either ecclesiastics, or in the *suite* of the imperial minister; and more, when you come into the Milanese, among the queen of Hungary's officers.

Besides, you have a Saxon servant, to whom I hope you speak nothing but German.

I have had the most obliging letter in the world from Monsieur Capello, in which he speaks very advantageously of you, and promises you his protection at Rome. I have wrote him an answer by which I hope I have domesticated you at his *hôtel* there: which I advise you to frequent as much as you can. Il est vrai qu'il ne paie pas beaucoup de sa figure ; but he has sense and knowledge at bottom, with a great experience of business, having been already ambassador at Madrid, Vienna, and London. And I am very sure that he will be willing to give you any informations, in that way, that he can.

Madame was a capricious, whimsical fine lady, till the small-pox, which she got here, by lessening her beauty, lessened her humours too ; but as I presume it did not change her sex, I trust to that for her having such a share of them left as may contribute to smooth and polish you. She, doubtless, still thinks, that she has beauty enough remaining, to entitle her to the attentions always paid to beauty ; and she has certainly rank enough to require respect. Those are the sort of women who polish a young man the most ; and who give him that habit of complaisance, and that flexibility and versatility of manners, which prove of great use to him with men, and in the course of business.

You must always expect to hear, more or less, from me, upon that important subject of manners, graces, address, and that undefinable *je ne sais quoi* that ever pleases. I have reason to believe, that you want nothing else ; but I have reason to fear too, that you want these ; and that want will keep you poor, in the midst of all the plenty of knowledge which you may have treasured up. Adieu:

LETTER CC.

London, November-3, O. S. 1749.

DEAR BOY,

FROM the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human nature will allow: in this view, I have grudged no pains nor expense in your education; convinced that education, more than nature, is the cause of that great difference which we see in the characters of men. While you were a child, I endeavoured to form your heart habitually to virtue and honour, before your understanding was capable of showing you their beauty and utility. Those principles, which you then got, like your grammar rules, only by rote, are now, I am persuaded, fixed and confirmed by reason. And indeed they are so plain and clear, that they require but a very moderate degree of understanding, either to comprehend or practise them. Lord Shaftesbury says, very prettily, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him. I have, therefore, since you have had the use of your reason, never written to you upon those subjects: they speak best for themselves; and I should now just as soon think of warning you gravely not to fall into the dirt or the fire, as into dishonour or vice. This view of mine, I consider as fully attained. My next object was, sound and useful learning. My own care first, Mr. Harte's afterwards, and *of late* (I will own it to your praise) your own application, have more than answered my expectations in that particular; and I have reason to believe, will answer even my wishes. All that remains for me then to wish, to recommend, to inculcate, to order, and to insist upon, is good-breeding; without which, all your other qualifications will be

lame, unadorned, and to a certain degree unavailing. And here I fear, and have too much reason to believe, that you are greatly deficient. The remainder of this letter, therefore, shall be (and it will not be the last by a great many) upon that subject.

A friend of yours and mine has very justly defined good-breeding to be, *the result of much good sense, some good-nature, and a little self-denial, for the sake of others, and with a view to obtain the same indulgence from them.* Taking this for granted (as I think it cannot be disputed), it is astonishing to me, that any body, who has good sense and good-nature (and I believe you have both), can essentially fail in good-breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances; and are only to be acquired by observation and experience; but the substance of it is every where and eternally the same. Good manners are, to particular societies, what good morals are to society in general; their cement, and their security. And, as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones; so there are certain rules of civility, universally implied and received, to enforce good manners, and punish bad ones. And indeed there seems to me to be less difference, both between the crimes and punishments, than at first one would imagine. The immoral man who invades another's property, is justly hanged for it; and the ill-bred man, who, by his ill-manners, invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniences, are as natural an implied compact between civilized people, as protection and obedience are between kings and subjects: whoever, in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think, that, next to the consciousness of doing a good action, that of doing a civil one is the most pleasing; and the epithet which I should covet the most, next

to that of Aristides, would be that of 'well-bred.' Thus much for good-breeding in general: I will now consider some of the various modes and degrees of it.

Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors; such as crowned heads, princes, and public persons of distinguished and eminent posts. It is the manner of showing that respect, which is different. The man of fashion, and of the world, expresses it in its fullest extent, but naturally, easily, and without concern: whereas a man who is not used to keep good company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal: but I never saw the worst-bred man living guilty of lolling, whistling, scratching his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner. This is what observation and experience must teach you.

In mixed companies, whoever is admitted to make part of them is, for the time at least, supposed to be upon a footing of equality with the rest; and consequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behaviour, and to be less upon their guard; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is entitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead and not worth hearing. It is much more so with regard to women;

who, of whatever rank they are, are intitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims and even impertinences, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniences and *agrémens* which are of common right; such as the best places, the best dishes, &c.; but on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon the whole, you will in your turn enjoy your share of the common right. It would be endless for me to enumerate all the particular instances in which a well-bred man shows his good-breeding in good company; and it would be injurious to you to suppose that your own good sense will not point them out to you; and then your own good-nature will recommend, and your self-interest enforce, the practice.

There is a third sort of good-breeding, in which people are most apt to fail, from a very mistaken notion, that they cannot fail at all. I mean, with regard to one's most familiar friends and acquaintances, or those who really are our inferiors; and there, undoubtedly, a greater degree of ease is not only allowed, but proper, and contributes much to the comforts of a private, social life. But that ease and freedom have their bounds too, which must by no means be violated. A certain degree of negligence and carelessness becomes injurious and insulting, from the real or supposed inferiority of the persons: and that delightful liberty of conversation among a few friends is soon destroyed, as liberty often has been, by being carried to licentiousness. But example explains things best, and I will put a pretty strong case. Suppose you and me alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as

either you or I can possibly have in any other ; and I am apt to believe, too, that you would indulge me in that freedom, as far as any body would. But, notwithstanding this, do you imagine that I should think that there were no bounds to that freedom ? I assure you, I should not think so ; and I take myself to be as much tied down by a certain degree of good manners to you, as by other degrees of them to other people. Were I to show you, by a manifest inattention to what you said to me, that I was thinking of something else the whole time ; were I to yawn extremely, snore, or break wind, in your company ; I should think that I behaved myself to you like a beast, and should not expect that you would care to frequent me. No. The most familiar and intimate habitudes, connexions, and friendships, require a degree of good-breeding, both to preserve and cement them. If ever a man and his wife, or a man and his mistress, who pass nights as well as days together, absolutely lay aside all good-breeding, their intimacy will soon degenerate into a coarse familiarity, infallibly productive of contempt or disgust. The best of us have our bad sides ; and it is as imprudent, as it is ill-bred, to exhibit them. I shall certainly not use ceremony with you ; it would be misplaced between us : but I shall certainly observe that degree of good-breeding with you which is, in the first place, decent, and which, I am sure, is absolutely necessary to make us like one another's company long.

I will say no more now, upon this important subject of good-breeding ; upon which I have already dwelt too long, it may be, for one letter ; and upon which I shall frequently refresh your memory hereafter : but I will conclude with these axioms :

That the deepest learning, without good-breeding, is unwelcome and tiresome pedantry, and of use nowhere but in a man's own closet ; and consequently of little or no use at all.

That a man, who is not perfectly well-bred, is un-

I do not think it likely that by the time we have found a way to cover by statute the two outstanding orders, the representatives of the party I would

individual finds his account in it upon the whole. The third sort of good-breeding is local, and is variously modified, in not only different countries, but in different towns of the same country. But it must be founded upon the two former sorts: they are the matter; to which, in this case, fashion and custom only give the different shapes and impressions.—Whoever has the two first sorts, will easily acquire this third sort of good-breeding, which depends singly upon attention and observation. It is, properly, the polish, the lustre, the last finishing strokes, of good-breeding. It is to be found only in capitals, and even there it varies; the good-breeding of Rome differing, in some things, from that of Paris; that of Paris, in others, from that of Madrid; and that of Madrid, in many things, from that of London. A man of sense, therefore, carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of fashion and good-breeding. He watches how they address themselves to their superiors, how they accept their equals, and how they treat their inferiors; and lets none of these little niceties escape him, which are to good-breeding what the last delicate and masterly touches are to a good picture; and of which the vulgar have no notion, but by which good judges distinguish the master. He attends even to their air, dress, and motions, and imitates them, liberally, and not servilely; he copies, but does not mimic. Those personal graces are of very great consequence. They anticipate the sentiments, before merit can engage the understanding; they captivate the heart, and give rise, I believe, to the extravagant notions of charms and philtres. Their effects were so surprising, that they were reckoned supernatural. The most graceful and best-bred men, and the handsomest and gentlest women, give the most philtres; and, as I verily believe, without the least assistance of the devil. Pray be not only well-dressed, but *well-mannered*.

your dress ; let it have *du brillant* : I do not mean by a clumsy load of gold and silver, but by the taste and fashion of it. Women like and require it; they think it an attention due to them : but, on the other hand, if your motions and carriage are not graceful, genteel, and natural, your fine clothes will only display your awkwardness the more. But I am unwilling to suppose you still awkward ; for surely, by this time, you must have caught a good air in good company. When you went from hence, you were not naturally awkward ; but your awkwardness was adventitious and Westmonasterial. Leipsig, I apprehend, is not the seat of the graces ; and I presume you acquired none there. But now, if you will be pleased to observe what people of the first fashion do with their legs and arms, heads, and bodies, you will reduce yours to certain decent laws of motion. You danced pretty well here, and ought to dance very well before you come home ; for what one is obliged to do sometimes, one ought to be able to do well. Besides, *la belle danse donne du brillant à un jeune homme*, and you should endeavour to shine. A calm serenity, negative merit and graces, do not become your age. You should be alert, adroit, *vis* ; be wanted, talked of, impatiently expected, and unwillingly parted with, in company. I should be glad to hear half a dozen women of fashion say, ' *Où est donc le petit Stanhope ? Que ne vient-il ? Il faut avouer qu'il est aimable.* ' All this I do not mean singly with regard to women as the principal object ; but with regard to men, and with a view of making yourself considerable. For, with very small variations, the same things that please women please men ; and a man whose manners are softened and polished by women of fashion, and who is formed by them to an habitual attention and complaisance, will please, engage, and connect men, much easier and more than he would otherwise. You must be sensible that you cannot rise in the world, without forming connexions, and engaging

different characters to conspire in your point. You must make them your dependents, without their knowing it, and dictate to them while you seem to be directed by them. Those necessary connexions can never be formed, or preserved, but by an uninterrupted series of complaisance, attentions, politeness, and some constraint. You must engage their hearts, if you would have their support; you must watch the *mollia tempora*, and captivate them by the *agré-mens*, and charms of conversation. People will not be called out to your service only when you want them; and, if you expect to receive strength from them, they must receive either pleasure or advantage from you.

I received in this instant a letter from Mr. Harte, of the 2d N. S. which I will answer soon; in the mean time, I return him my thanks for it, through your. The constant good accounts which he gives me of you, will make me suspect him of partiality, and think him *le médecin Tant-mieux*. Consider, therefore, what weight any future deposition of his, against you, must necessarily have with me. As in that case he will be a very unwilling, he must consequently be a very important witness. Adieu.

LETTER CCII.

DEAR BOY,

MY last was upon the subject of good-breeding: but, I think, it rather set before you the unfitness and disadvantages of ill-breeding, than the utility and necessity of good: it was rather negative than positive. This, therefore, shall go farther, and explain to you the necessity, which you, of all people living, lie under, not only of being positively and actively well-bred, but of shining and distinguishing yourself by your good-breeding. Consider your own situation in every particular, and judge whe-

ther it is not essentially your interest, by your own good-breeding to others, to secure theirs to you ; and that, let me assure you, is the only way of doing it ; for people will repay, and with interest too, inattention with inattention, neglect with neglect, and ill-manners with worse ; which may engage you in very disagreeable affairs. In the next place, your profession requires, more than any other, the nicest and most distinguished good-breeding. You will negotiate with very little success, if you do not previously, by your manners, conciliate and engage the affections of those with whom you are to negotiate. Can you ever get into the confidence and the secrets of the courts where you may happen to reside, if you have not those pleasing, insinuating manners, which alone can procure them ? Upon my word, I do not say too much, when I say, that superior good-breeding, insinuating manners, and genteel address, are half your business. Your knowledge will have but very little influence upon the mind, if your manners prejudice the heart against you ; but, on the other hand, how easily will you *deceit* the understanding, where you have first engaged the heart ! and hearts are, by no means, to be gained by that more common civility which every body practises. Bowing again to those who bow to you, answering drily those who speak to you, and saying nothing offensive to any body, is such negative good-breeding, that it is only not being a brute ; as it would be but a very poor commendation of any man's cleanliness, to say, that he did not stink. It is an active, cheerful, efficacious, seducing good-breeding, that must gain you the good-will and first sentiments of the men, and the affections of the women. You must carefully watch and attend to their passions, their tastes, their little humours and weaknesses, and *aller au devant*. You must do it, at the same time, with alacrity and empressement, and not as if you graciously condescended to humour their weaknesses.

For instance; suppose you invited any-body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them; and, when it came, you should say, 'You seemed to me, at such and such a place, to give this dish a preference; and therefore I ordered it: this is the wine that I observed you like, and therefore I procured some.' The more trifling these things are, the more they prove your attention for the person, and are consequently the more engaging. Consult your own breast, and recollect how these little attentions, when shown you by others, flatter that degree of self-love and vanity, from which no man living is free. Reflect how they incline and attract you to that person, and how you are prepossessed afterwards to all which that person says or does. The same causes will have the same effects in your favour. Women, in a great degree, establish or destroy every man's reputation of good-breeding; you must, therefore, in a manner, overwhelm them with these attentions: they are used to them, they expect them, and, to do them justice, they commonly requite them. You must be sedulous; and rather over-officious than under, in procuring them their coaches, their chairs, their conveniences, in public places; not see what you should not see; and rather assist, where you cannot help seeing. Opportunities of showing these attentions present themselves perpetually; but, if they do not, make them; as Ovid advises his lover, when he sits in the Circus, near his mistress, to wipe the dust off her neck, even if there be none; 'Si nullus, tamen exerce nullum.' Your conversation with women should always be respectful; but, at the same time *enjoué*, and always addressed to their vanity. Every thing you say or do should convince them of the regard you have (whether you have it or not) for their beauty, their wit, or their merit. Men have possibly as much vani-

ty as women, though of another kind ; and both art and good-breeding require, that instead of mortifying, you should please and flatter it, by words, and looks of approbation. Suppose (which is by no means improbable) that, at your return to England, I should place you near the person of some one of the royal family ; in that situation, good-breeding, engaging address, adorned with all the graces that dwell at courts, would very probably make you a favourite, and, from a favourite, a minister ; but all the knowledge and learning in the world, without them, never would. The penetration of princes seldom goes deeper than the surface. It is the exterior that always engages their hearts ; and I would never advise you to give yourself much trouble about their understandings. Princes in general (I mean those *Porphyrogenets* who are born and bred in purple) are about the pitch of women, bred up like them, and are to be addressed and gained in the same manner. They always see, they seldom weigh. Your lustre, not your solidity, must take them ; your inside will afterwards support and secure what your outside has acquired. With weak people (and they undoubtedly are three parts in four of mankind), good-breeding, address, and manners, are every thing ; they can go no deeper : but let me assure you, that they are a great deal even with people of the best understandings. Where the eyes are not pleased, and the heart is not flattered, the mind will be apt to stand out. Be this right or wrong, I confess, I am so made myself. Awkwardness and ill-breeding shock me to that degree, that where I meet with them, I cannot find in my heart to inquire into the intrinsic merit of that person : I hastily decide in myself, that he can have none ; and am not sure, I should not even be sorry to know that he had any. I often paint you in my imagination, in your present *lontananza* ; and, while I view you in the light of ancient and modern learning, useful

and ornamental knowledge, I am charmed with the prospect ; but, when I view you in another light, and represent you awkward, ungraceful, ill-bred, with vulgar air and manners, shambling towards me with inattention and *distractions*, I shall not pretend to describe to you what I feel ; but will do as a skilful painter did formerly—draw a veil before the countenance of the father.

I dare say you know already enough of architecture, to know that the Tuscan is the strongest and most solid of all the orders ; but, at the same time, it is the coarsest and clumsiest of them. Its solidity does extremely well for the foundation and base-floor of a great edifice ; but, if the whole building be Tuscan, it will attract no eyes, it will stop no passengers, it will invite no interior examination ; people will take it for granted, that the finishing and furnishing cannot be worth seeing, where the front is so unadorned and clumsy. But if upon the solid Tuscan foundation, the Doric, the Ionic, and the Corinthian orders rise gradually with all their beauty, proportion, and ornament, the fabric seizes the most incurious eye, and stops the most careless passenger, who solicits admission as a favour, nay, often purchases it. Just so will it fare with your little fabric, which at present, I fear, has more of the Tuscan than of the Corinthian order. You must absolutely change the whole front, or nobody will knock at the door. The several parts, which must compose this new front, are elegant, easy, natural, superior, good breeding ; an engaging address ; genteel motions ; an insinuating softness in your looks, words, and actions ; a spruce, lively air ; fashionable dress ; and all the glitter that a young fellow should have.

I am sure you would do a great deal for my sake ; and therefore consider, at your return here, what a disappointment and concern it would be to me, if I could not safely depute you to do the honours of

my house and table; and if I should be ashamed to present you to those who frequent both. Should you be awkward, inattentive, and *distract*, and happen to meet Mr. L** at my table, the consequences of that meeting must be fatal: you would run your heads against each other, cut each other's fingers instead of your meat, or die by the precipitate infusion of scalding soup.

This is really so copious a subject, that there is no end of being either serious or ludicrous upon it. It is impossible, too, to enumerate, or state to you, the various cases in good-breeding; they are infinite; there is no situation or relation in the world, so remote or so intimate, that does not require a degree of it. Your own good sense must point it out to you: your own good-nature must incline, and your interest prompt you to practise it: and observation and experience must give you the manner, the air, and the graces, which complete the whole.

This letter will hardly overtake you till you are at or near Rome. I expect a great deal in every way from your six months stay there. My morning hopes are justly placed in Mr. Harte, and the masters he will give you; my evening ones, in the Roman ladies: pray be attentive to both. But, I must hint to you, that the Roman ladies are not '*les femmes sçavantes, et ne vous embrasseront point pour l'amour du Grec.*' They must have '*il garbato, il leggiadro, il disinvolto, il lusinghierò, quel non sòthe, che piace, che alletta, che incanta.*'

I have often asserted, that the profoundest learning, and the politest manners, were by no means incompatible, though so seldom found united in the same person; and I have engaged myself to exhibit you, as a proof of the truth of this assertion.—Should you, instead of that, happen to disprove me, the concern indeed would be mine, but the loss will be yours. Lord Bolingbroke is a strong instance on

my side of the question: he joins, to the deepest erudition, the most elegant politeness and good-breeding that ever any courtier and man of the world was adorned with. And Pope very justly called him 'all-accomplished St. John,' with regard to his knowledge and his manners. He had, it is true, his faults, which proceeded from unbounded ambition, and impetuous passions; but they have now subsided by age and experience: and I can wish you nothing better than to be what he is now, without being what he has been formerly. His address pre-engages, his eloquence persuades, and his knowledge informs, all who approach him. Upon the whole, I do desire, and insist, that, from after dinner till you go to bed, you make good-breeding, address, and manners, your serious object and your only care. Without them, you will be nobody: with them, you may be any thing.

Adieu, my dear child! My compliments to Mr. Harte.

LETTER CCIII.

London, November 24, O. S. 1749.

DEAR BOY,

EVERY rational being (I take it for granted) proposes to himself some object more important than mere respiration and obscure animal existence. He desires to distinguish himself among his fellow-creatures; and, 'alicui negotio intentus, præclari facinoris, aut artis bonæ, famam quærit.' Cæsar, when embarking in a storm, said, it was not necessary he should live, but that it was absolutely necessary he should get to the place to which he was going. And Pliny leaves mankind this only alternative; either of doing what deserves to be

written, or of writing what deserves to be read. As for those who do neither, 'eorum vitam mortemque juxta existimo, quoniam de utraque siletur.' You have, I am convinced, one or both of these objects in view; but you must know and use the necessary means, or your pursuit will be vain and frivolous. In either case, 'sapere est principium et fons;' but it is by no means all. That knowledge must be adorned, it must have lustre as well as weight, or it will be oftener taken for lead than for gold. Knowledge you have, and will have: I am easy upon that article. But my business, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want; and I must tell you plainly, that I fear you want every thing but knowledge.

I have written to you so often, of late, upon good-breeding, address, *les manieres liantes*, the graces, &c. that I shall confine this letter to another subject, pretty near akin to them, and which, I am sure, you are full as deficient in; I mean, style.

Style is the dress of thoughts; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill-received, as your person, though ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter, but every ear can and does judge, more or less, of style: and, were I either to speak or write to the public, I should prefer moderate matter, adorned with all the beauties and elegancies of style, to the strongest matter in the world, ill-worded and ill-delivered. Your business is, negotiation abroad, and oratory in the house of commons at home.—What figure can you make in either case, if your style be inelegant; I do not say bad? Imagine yourself writing an office-letter to a secretary of state, which letter is to be read by the whole cabinet coun-

cell; and very possibly afterwards laid before parliament. Any one barbarism, solecism, or vulgarism in it, would, in a very few days, circulate through the whole kingdom, to your disgrace and ridicule. For instance; I will suppose you had written the following letter from the Hague, to the secretary of state at London; and leave you to suppose the consequences of it.

MY LORD,

I *had*, last night, the honour of your lordship's letter of the 24th; and will *set about doing* the orders contained *therein*; and *if so be* that I can get that affair done by the next post, I will not fail *for* to give your lordship an account of it by *next post*. I have told the French minister, *as how that if* that affair be not soon concluded, your lordship would think it *all long of him*; and that he must have neglected *for to* have wrote to his court about it. I must beg leave to put your lordship in mind, *as how*, that I am now full three quarters in arrear: and *if so be* that I do not very soon receive at least one half-year, I shall *cut a very bad figure*; for *this here* place is very dear. I shall be *vastly beholden* to your lordship *for that there* mark of your favour; and so I *rest or remain*, Yours, &c.

You will tell me possibly, that this is a *caricatura* of an illiberal and inelegant style: I will admit it; but assure you at the same time, that a dispatch with less than half these faults would blow you up for ever. It is by no means sufficient to be free from faults in speaking and writing; you must do both correctly and elegantly. In faults of this kind, it is not 'ille optimus qui minimis urgetur;' but he is unpardonable, who has any at all, because it is his own fault: he need only attend to, observe, and imitate, the best authors.

It is a very true saying, that a man must be born

a poet, but that he may make himself an orator; and the very first principle of an orator, is to speak his own language particularly with the utmost purity and elegance. A man will be forgiven even great errors in a foreign language; but, in his own, even the least slips are justly laid hold of and ridiculed.

A person of the house of commons, speaking two years ago upon naval affairs, asserted, that we had then the finest navy *upon the face of the yearth*. This happy mixture of blunder and vulgarism, you may easily imagine, was matter of immediate ridicule; but I can assure you, that it continues so still, and will be remembered as long as he lives and speaks. Another, speaking in defence of a gentleman upon whom a censure was moved, happily said, that he thought that gentleman was more *liable* to be thanked and rewarded, than censured. You know, I presume, that *liable* can never be used in a good sense.

You have with you three or four of the best English authors, Dryden, Atterbury, and Swift; read them with the utmost care, and with a particular view to their language; and they may possibly correct that *curious infelicity of diction*, which you acquired at Westminster. Mr. Harte excepted, I will admit that you have met with very few English abroad, who could improve your style; and with many, I dare say, who speak as ill as yourself, and it may be worse; you must, therefore, take the more pains, and consult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is also a study among the Italians and the French; witness their respective academies and dictionaries, for improving and fixing their languages. To our shame be it spoken, it is less attended to here than in any polite country; but that is no reason why you should not attend to it; on the contrary, it will distinguish you the more. Cicero

says, very truly, that it is glorious to excel other men in that very article, in which men excel brutes ; *speech*.

Constant experience has shown me, that great purity and elegance of style, with a graceful elocution, cover a multitude of faults, in either a speaker or a writer. For my own part I confess (and I believe most people are of my mind) that, if a speaker should ungracefully mutter or stammer out to me the sense of an angel, deformed by barbarisms and solecisms, or larded with vulgarisms, he should never speak to me a second time, if I could help it. Gain the heart, or you gain nothing ; the eyes and the ears are the only roads to the heart. Merit and knowledge will not gain hearts, though they will secure them when gained. Pray have that truth ever in your mind. Engage the eyes, by your address, air, and motions ; sooth the ears, by the elegance and harmony of your diction ; the heart will certainly follow ; and the whole man, or woman, will as certainly follow the heart. I must repeat it to you, over and over again, that, with all the knowledge which you may have at present, or hereafter acquire, and with all the merit that ever man had, if you have not a graceful address, liberal and engaging manner, a prepossessing air, and a good degree of eloquence in speaking and writing, you will be nobody : but will have the daily mortification of seeing people, with not one tenth part of your merit or knowledge, get the start of you, and disgrace you, both in company and in business.

You have read Quintilian ; the best book in the world for an orator : pray read *Cicero de Oratore* ; the best book in the world to finish one. Translate and re-translate from and to Latin, Greek, and English ; make yourself a pure and elegant English style ; it requires nothing but application. I do not find that God has made you a poet, and I am very glad that he has not : therefore, for God's sake, make yourself an orator, which you may do. Though I

still call you boy, I consider you no longer as such; and, when I reflect upon the prodigious quantity of manure that has been laid upon you, I expect you should produce more at eighteen, than uncultivated soils do at eight-and-twenty.

Pray tell Mr. Harte, I have received his letter of the 13th N. S. Mr. Smith was much in the right, not to let you go, at this time of the year, by sea; in the summer you may navigate as much as you please; as for example, from Leghorn to Genoa, &c. Adieu.

LETTER CCIV.

London, November 26, O. S. 1749.

DEAR BOY,

WHILE the Roman republic flourished, while glory was pursued, and virtue practised, and while even little irregularities and indecencies, not cognizable by law, were, however, not thought below the public care; censors were established, discretionally to supply, in particular cases, the inevitable defects of the law, which must and can only be general. This employment I assume to myself with regard to your little republic, leaving the legislative power entirely to Mr. Harte; I hope, and believe, that he will seldom, or rather never, have occasion to exert his supreme authority; and I do by no means suspect you of any faults that may require that interposition. But, to tell you the plain truth, I am of opinion, that my censorial power will not be useless to you, nor a *sinecure* to me. The sooner you make it both, the better for us both. I can now exercise this employment only upon hearsay, or, at most, written evidence; and therefore shall exercise it with great lenity, and some diffidence; but when we meet, and that I can form my judgment upon ocular and auricular evidence, I shall

no more let the least impropriety, indecency, or irregularity, pass unmeasured, than my predecessor Cato did. I shall read you with the attention of a critic; not with the partiality of an author: different in this respect; indeed, from most critics; that I shall seek for faults, only to correct, and not to expose them. I have often thought, and still think, that there are few things which people in general know less, than how to love, and how to hate. They hurt those they love, by a mistaken indulgence, by a blindness, nay often a partiality to their faults: where they hate, they hurt themselves, by ill-timed passion and rage. Fortunately for you, I never loved you in that mistaken manner. From your infancy, I made you the object of my most serious attention, and not my plaything. I consulted your real good, not your humours or fancies; and I shall continue to do so while you want it, which will probably be the case during our joint lives; for considering the difference of our ages, in the course of nature, you will hardly have acquired experience enough of your own, while I shall be in a condition of lending you any of mine. People in general will much better bear being told of their vices or crimes, than of their little failings and weaknesses. They, in some degree, justify or excuse (as they think) the former, by strong passions, seduction, and artifices of others; but to be told of, or to confess, their little failings and weaknesses, implies an inferiority of parts, too mortifying to that self-love and vanity, which are inseparable from our natures. I have been intimate enough with several people, to tell them, that they had said or done a very criminal thing; but I never was intimate enough with any man to tell him very seriously, that he had said or done a very foolish one. Nothing less than the relation between you and me can possibly authorize that freedom; but, fortunately for you, my parental rights, joined to my censorial powers, give it me in its fullest extent, and my concern for you will make me exert it. Rejoice, there-

fore, that there is one person in the world, who can and will tell you what will be very useful to you to know, and yet what no other man living could or would tell you. Whatever I shall tell you, of this kind, you are very sure, can have no other motive than your interest: I can neither be jealous nor envious of your reputation or your fortune, which I must be both desirous and proud to establish and promote: I cannot be your rival, either in love or in business; on the contrary, I want the rays of your rising, to reflect new lustre upon my setting light. In order to this, I shall analyse you minutely, and censure you freely, that you may not (if possible) have one single spot when in your meridian.

There is nothing that a young fellow, at his first appearance in the world, has more reason to dread, and consequently should take more pains to avoid, than having any ridicule fixed upon him. It degrades him with the most reasonable part of mankind; but it ruins him with the rest; and I have known many a man undone, by acquiring a ridiculous nick-name; I would not for all the riches in the world, that you should acquire one when you return to England. Vices and crimes excite hatred and reproach; failings, weaknesses, and awkwardnesses, excite ridicule; they are laid hold of by mimics, who, though very contemptible wretches themselves, often, by their buffoonery, fix ridicule upon their betters. The little defects in manners, elocution, address, and air, (and even of figure, though very unjustly) are the objects of ridicule, and the causes of nick-names. You cannot imagine the grief it would give me, and the prejudice it would do you, if, by way of distinguishing you from others of your name, you should happen to be called Muttering Stanhope, Absent Stanhope, Ill-bred Stanhope, or Awkward, Left-legged Stanhope: therefore, take great care to put it out of the power of ridicule itself to give you any of these ridiculous epithets; for if you get one, it will stick to you like the envenom-

red-shirt. The very first day that I see you, I shall be able to tell you, and certainly shall tell you, what degree of danger you are in; and I hope, that my admonitions, as censor, may prevent the censures of the public. Admonitions are always useful; is this one or not? You are the best judge: it is your own picture which I send you, drawn at my request, by a lady at Venice: pray let me know how far, in your conscience, you think it like; for there are some parts of it which I wish may, and others which I should be sorry were. I send you, literally, the copy of that part of her letter, to her friend Anne, which relates to you.

Tell Mr. Harte, that I have this moment received his letter of the 24d, N. S.; and that I approve extremely of the long stay you have made at Venice. I love long residences at capitals; running post through different places is a most unprofitable way of travelling, and admits of no application. Adieu.

* 'Selon vos ordres, j'ay soigneusement examiné le jeune Stanhope, et je crois l'avoir approfondi. En voici le portrait que je crois très-fidèle. Il a le visage joli, l'air spirituel, et le regard fin. Sa figure est à présent trop carrée, mais s'il grandit, comme il en a encore et le tann et l'étoffe, elle sera bonne. Il a certainement beaucoup d'acquit, et on m'assure qu'il sçait à fond les langues savantes. Pour le François, je sçais qu'il le parle parfaitement bien;

* 'In compliance to your orders, I have examined young Stanhope carefully, and think I have penetrated into his character. This is his portrait, which I take to be a faithful one. His face is pleasing, his countenance sensible, and his look clever. His figure is at present rather too square; but if he shoots up, which he has matter and years for, he will then be of a good size. He has, undoubtedly, a great fund of acquired knowledge: I am assured that he is master of the learned languages. As for French, I know

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les prit point, puisqu'il mérite tant de les avoir. Et vous sçavez bien de quelle importance elles sont; Monsieur son pere le sçait aussi, les possédant lui même comme il fait. Bref, si le petit Stanhope acquiert les graces, il ira loin, je vous en réponds: si non, il s'arrêtera court dans une belle carrière, qu'il pourroit autrement fournir.'

You see, by this extract, of what consequence other people think these things. Therefore; I hope you will no longer look upon them as trifles. It is the character of an able man to despise little things in great business; but then he knows what things are little, and what not. He does not suppose things little, because they are commonly called so; but by the consequences that may, or may not, attend them. If gaining people's affections and interesting their hearts in your favour, be of consequence, as it undoubtedly is; he knows very well, that a happy concurrence of all these, commonly called little things, manners, air, address, graces, &c. is of the utmost consequence; and will never be at rest till he has acquired them. The world is taken by the outside of things, and we must take the world as it is; you or I cannot set it right. I know at this time a man of great quality and station, who has not the parts of a porter; but raised himself to the station he is in, singly by having a graceful figure, polite manners, and an engaging address, which, by the way, he only acquired by habit; for he had not sense enough to get them by reflection. Parts and habit should conspire to complete you. You will have the should not, it would be great pity, since he so well deserves to possess them. You know their importance. My lord his father knows it too, he being master of them all. To conclude, if little Stanhope acquires the graces, I promise you, he will make his way; if not, he will be stopt in a course, the goal of which he might attain with honour.'

habit of good company, and you have reflection in your power.

LETTER CCV.

London, December 5, O. S. 1749.

DEAR BOY,

THOSE who suppose that men in general act rationally, because they are called rational creatures, know very little of the world; and, if they act themselves upon that supposition, will, nine times in ten, find themselves grossly mistaken. That man is *animal bipes, implume, risibile*, I entirely agree; but for the *rationale*, I can only allow it him *in actu primo* (to talk logic), and seldom *in actu secundo*. Thus, the speculative, cloistered pedant, in his solitary cell, forms systems of things as they should be, not as they are; and writes as decisively and absurdly upon war, politics, manners, and characters, as that pedant talked, who was so kind as to instruct Hannibal in the art of war. Such closet politicians never fail to assign the deepest motives for the most trifling actions; instead of often ascribing the greatest actions to the most trifling causes, in which they would be much seldomer mistaken. They read and write of kings, heroes, and statesmen, as never doing any thing but upon the deepest principles of sound policy. But those who see and observe kings, heroes, and statesmen, discover that they have head-achs, indigestions, humours, and passions, just like other people; every one of which, in their turn, determine their wills, in defiance of their reason. Had we only read in the life of Alexander, that he burnt Persepolis, it would doubtless have been accounted for from deep policy: we should have been told, that his new con-

quest could not have been secured, without the destruction of that capital, which would have been the constant seat of cabals, conspiracies, and revolts. But luckily we are informed at the same time, that this hero, this demi-god, this son and heir of Jupiter Ammon, happened to get extremely drunk with his w——e; and by way of frolic, destroyed one of the finest cities in the world. Read men, therefore, yourself, not in books, but in nature. Adopt no systems, but study them yourself. Observe their weaknesses, their passions, their humours, of all which their understandings are, nine times in ten, the dupes. You will then know, that they are to be gained, influenced, or led, much oftener by little things than by great ones; and, consequently, you will no longer think those things little, which tend to such great purposes.

Let us apply this now to the particular object of this letter; I mean, speaking in, and influencing, public assemblies. The nature of our constitution makes eloquence more useful, and more necessary, in this country, than in any other in Europe. A certain degree of good sense and knowledge is requisite for that, as well as for every thing else; but beyond that, the purity of the diction, the elegance of style, the harmony of periods, a pleasing elocution, and a graceful action, are the things which a public speaker should attend to the most; because his audience certainly does, and understands them the best; or rather, indeed, understands little else. The late Lord Chancellor Cowper's strength, as an orator, lay by no means in his reasonings, for very often he hazarded very weak ones. But such was the purity, and elegance of his style, such the propriety and charms of his elocution, and such the gracefulness of his action, that he never spoke without universal applause: the ears and the eyes gave him up the hearts and the understandings of the audience. On the contrary, the late Lord Townshend always spoke materially, with argument and knowledge; but ne-

was pleased. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences false, his voice unharmonious, and his action ungraceful. Nobody heard him with patience; and the young fellows used to jeer upon him, and repeat his inaccuracies. The late Duke of Argyll, though the weakest reasoner, was the most pleasing speaker I ever knew in my life. He charmed, he warmed, he forcibly ravished the audience; not by his matter, certainly, but by his manner of delivering it. A most genteel figure, a graceful noble air, an harmonious voice, an elegance of style, and a strength of emphasis, conspired to make him the most affecting, persuasive, and applauded speaker I ever saw. I was captivated, like others; but when I came home, and coolly considered what he had said, stripped of all those ornaments in which he had dressed it, I often found the matter flimsy, the arguments weak, and I was convinced of the power of these adventitious concurring circumstances, which ignorance of mankind only calls trifling ones. Cicero, in his book *de Oratore*, in order to raise the dignity of that profession which he well knew himself to be at the head of, asserts, that a complete orator must be a complete every thing; lawyer, philosopher, divine, &c. That would be extremely well, if it were possible; but man's life is not long enough; and I hold him to be the completest orator, who speaks the best upon that subject which occurs; whose happy choice of words, whose lively imagination, whose elocution and action adorn and grace his matter, at the same time that they excite the attention and engage the passions of his audience.

You will be of the house of commons as soon as you are of age; and you must first make a figure there, if you would make a figure, or a fortune, in your country. This you can never do, without that correctness and elegance in your own language, which you now seem to neglect, and which you have entirely to learn. Fortunately for you, it is to be

learned. Care and observation will do it; but do not flatter yourself, that all the knowledge, sense, and reasoning in the world, will ever make you a popular and applauded speaker, without the ornaments and the graces of style, elocution, and action. Sense and argument, though coarsely delivered, will have their weight in a private conversation, with two or three people of sense: but in a public assembly they will have none, if naked and destitute of the advantages I have mentioned. Cardinal de Retz observes, very justly, that every numerous assembly is a mob; influenced by their passions, humours, and affections, which nothing but eloquence ever did, or ever can engage. This is so important a consideration for every body in this country, and more particularly for you, that I earnestly recommend it to your most serious care and attention. Mind your diction in whatever language you either write or speak; contract a habit of correctness and elegance. Consider your style, even in the freest conversation, and most familiar letters. After, at least, if not before, you have said any thing, reflect if you could not have said it better. Where you doubt of the propriety or elegance of a word or a phrase, consult some good dead or living authority in that language. Use yourself to translate, from various languages, into English: correct those translations till they satisfy your ear, as well as your understanding. And be convinced of this truth, that the best sense and reason in the world will be as unwelcome in a public assembly, without these ornaments, as they will in public companies, without the assistance of manners and politeness. If you will please people, you must please them in their own way; and, as you cannot make them what they should be, you must take them as they are. I repeat it again, they are only to be taken by *agrément*; and by what flatters their senses and their hearts. Rabelais first wrote a most excellent book, which nobody liked; then, determined to conform to the public taste, he wrote

Gargantua and Pantagruel, which every body liked, extravagant as it was. Adieu.

LETTER CCVI.

London, December 9, O. S. 1749.

DEAR BOY,

IT is now above forty years since I have never spoken nor written one single word, without giving myself at least one moment's time to consider, whether it was a good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, shocks my ears; and I, like all the rest of the world, will willingly exchange and give up some degree of rough sense, for a good degree of pleasing sound. I will freely and truly own to you, without either vanity or false modesty, that whatever reputation I have acquired, as a speaker, is more owing to my constant attention to my diction, than to my matter, which was necessarily just the same as other people's. When you come into parliament, your reputation, as a speaker, will depend much more upon your words, and your periods, than upon the subject. The same matter occurs equally to every body of common sense, upon the same question: the dressing it well; is what excites the attention and admiration of the audience.

It is in parliament that I have set my heart upon your making a figure: it is there that I want to have you justly proud of yourself, and to make me justly proud of you. This means that you must be a good speaker there; I use the word *must*, because I know you may if you will. The vulgar, who are always mistaken, look upon a speaker and a courtier with the same astonishment and admiration; taking them both for preternatural phenomena. This error discourages many young men from attempting that

character; and good speakers are willing to have their talent considered as something very extraordinary, if not a peculiar gift of God to his elect. But, let you and I analyse and simplify this good speaker; let us strip him of those adventitious plumes, with which his own pride, and the ignorance of others, have decked him; and we shall find the true definition of him to be no more than this:—a man of good common sense, who reasons justly, and expresses himself elegantly, on that subject upon which he speaks. There is, surely, no witchcraft in this. A man of sense, without a superior and astonishing degree of parts, will not talk nonsense upon any subject; nor will he, if he has the least taste or application, talk inelegantly. What then does all this mighty art and mystery of speaking in parliament amount to? Why, no more than this, that the man who speaks in the house of commons, speaks in that house, and to four hundred people, that opinion, upon a given subject, which he would make no difficulty of speaking in any house in England, round the fire, or at table, to any fourteen people whatsoever; better judges, perhaps, and severer critics of what he says, than any fourteen gentlemen of the house of commons.

I have spoken frequently in parliament, and not always without some applause; and therefore I can assure you, from my experience, that there is very little in it. The elegance of the style, and the turn of the periods, make the chief impression upon the hearers. Give them but one or two round and harmonious periods in a speech, which they will retain and repeat; and they will go home as well satisfied, as people do from an opera, humming all the way one or two favourite tunes that have struck their ears, and were easily caught. Most people have ears, but few have judgement; tickle those ears, and, depend upon it, you will catch their judgements, such as they are.

Gloucester, conscious that he was at the top of his

profession (for in his time eloquence was a profession), in order to set himself off, defines, in his treatise *de Oratore*, an orator to be such a man as never was, or never will be; and, by this fallacious argument, says, that he must know every art and science whatsoever, or how shall he speak upon them? But with submission to so great an authority, my definition of an orator is extremely different from, and I believe much truer than his. I call that man an orator, who reasons justly, and expresses himself elegantly, upon whatever subject he treats. Problems in geometry, equations in algebra, processes in chemistry, and experiments in anatomy, are never, that I have heard of, the objects of eloquence; and therefore I humbly conceive that a man may be a very fine speaker, and yet know nothing of geometry, algebra, chemistry, or anatomy. The subjects of all parliamentary debates, are subjects of common sense singly.

Thus I write whatever occurs to me, that I think may contribute either to form or inform you. May my labour not be in vain! and it will not, if you will but have half the concern for yourself, that I have for you. Adieu.

LETTER CCVII.

London, December 12, O. S. 1749.

DEAR BOY,

LORD Clarendon, in his history, says of Mr. John Hampden, 'that he had a head to contrive, a tongue to persuade, and a hand to execute, any mischief.' I shall not now enter into the justness of this character of Mr. Hampden, to whose brave stand against the illegal demand of ship-money, we owe our present liberties; but I mention it to you as the character, which, with the alteration of one single word, *good*, instead of *mischief*, I would have

you aspire to, and use your utmost endeavours to deserve. The head to contrive, God must to a certain degree have given you; but it is in your own power greatly to improve it, by study, observation, and reflection. As for the *tongue to persuade*, it wholly depends upon yourself; and without it the best head will contrive to very little purpose. The hand to execute depends likewise, in my opinion, in a great measure upon yourself. Serious reflection will always give courage in a good cause; and the courage arising from reflection is of a much superior nature to the animal and constitutional courage of a foot-soldier. The former is steady and unshaken, where the *nodus* is *dignus vindice*; the latter is oftener improperly than properly exerted, but always brutally.

The second member of my text (to speak ecclesiastically) shall be the subject of my following discourse; *the tongue to persuade*—as judicious preachers recommend those virtues which they think their several audiences want the most; such as truth and continence, at court; disinterestedness, in the city; and sobriety, in the country.

You must certainly, in the course of your little experience, have felt the different effects of elegant and inelegant speaking. Do you not suffer, when people accost you in a stammering and hesitating manner; in an untuneful voice, with false accents and cadences; puzzling and blundering through solecisms, barbarisms, and vulgarisms, misplacing even their bad words, and inverting all method? Does not this prejudice you against their matter, be it what it will; nay even against their persons? I am sure it does me. On the other hand, do you not feel yourself inclined, prepossessed, nay even engaged, in favour of those who address you in the direct and easy manner? The effects of a correct and admirable style, of method and perspicuity, are incredible towards persuasion: they often supply the

want of reason and argument; but, when used in the support of reason and argument, they are irresistible. The French attend very much to the purity and elegance of their style, even in common conversation; insomuch that it is a character, to say of a man, *qu'il narre bien*. Their conversations frequently turn upon the delicacies of their language, and an academy is employed in fixing it. The *Crusca*, in Italy, has the same object; and I have met with very few Italians, who did not speak their own language correctly and elegantly. How much more necessary is it for an Englishman to do so, who is to speak it in a public assembly, where the laws and liberties of his country are the subjects of his deliberation! The tongue that would persuade there, must not content itself with mere articulation. You know what pains Demosthenes took to correct his naturally bad elocution; you know that he declaimed by the sea-side in storms, to prepare himself for the noise of the tumultuous assemblies he was to speak to; and you can now judge of the correctness and elegance of his style. He thought all these things of consequence, and he thought right; pray do you think so too. It is of the utmost consequence to you to be of that opinion. If you have the least defect in your elocution, take the utmost care and pains to correct it. Do not neglect your style, whatever language you speak in, or whomever you speak to, were it your footman. Seek always for the best words, and the happiest expressions you can find. Do not content yourself with being barely understood; but adorn your thoughts, and dress them as you would your person; which, however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worse-dressed than people of your sort are.

I have sent you, in a packet which your Leipzig acquaintance, Duval, sends to his correspondent at Rome, Lord Bolingbroke's book, which he publish-

ed about a year ago*. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of oratory with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language. Lord Bolingbroke has both a tongue and a pen to persuade; his manner of speaking in private conversation is full as elegant as his writings; whatever subject he either speaks or writes upon, he adorns it with the most splendid eloquence; not a studied or laboured eloquence, but such a flowing happiness of diction, which (from care, perhaps, at first) is become so habitual to him, that even his most familiar conversations, if taken down in writing, would bear the press, without the least correction either as to method or style. If his conduct in the former part of his life had been equal to all his natural and acquired talents, he would most justly have merited the epithet of 'all-accomplished.' He is himself sensible of his past errors; those violent passions which seduced him in his youth, have now subsided by age; and take him as he is now, the character of all-accomplished is more his due than any man's I ever knew in my life.

But he has been a most mortifying instance of the violence of human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a shining and sudden contrast. Here the darkest, there the most splendid colours: and both rendered more shining from their proximity. Impetuosity, excess, and almost extravagancy, characterised not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he most licentiously triumphed, disdaining all decorum. His fine imagination was

* Letters on the Spirit of Patriotism, and on the Idea of a Patriot King.

often heated and exhausted with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic bacchanals. Those passions were interrupted but by a stronger, ambition. The former impaired both his constitution and his character; but the latter destroyed both his fortune and his reputation.

He has noble and generous sentiments, rather than fixed, reflected principles, of good-nature and friendship; but they are more violent than lasting, and suddenly and often varied to their opposite extremes, with regard even to the same persons. He receives the common attentions of civility as obligations, which he returns with interest; and resents with passion the little inadvertencies of human nature, which he repays with interest too. Even a difference of opinion upon a philosophical subject would provoke, and prove him no practical philosopher at least.

Notwithstanding the dissipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almost universal knowledge, which, from the clearest and quickest conception, and happiest memory, that ever man was blessed with, he always carries about him. It is his pocket-money, and he never has occasion to draw upon a book for any sum. He excels more particularly in history, as his historical works plainly prove. The relative political and commercial interests of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how steadily he has pursued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and distinguished himself, in business: and his penetration was almost intuition. I am old enough to have heard him speak in parliament: and I remember, that though prejudiced against him by party, I felt all the force and charms

of his eloquence. Like Belial, in Milton, he 'made the worse appear the better cause.' All the internal and external advantages and talents of an orator are undoubtedly his. Figure, voice, elocution, knowledge; and above all, the purest and most florid diction, with the justest metaphors, and happiest images; had raised him to the post of secretary at war at four-and-twenty years old; an age at which others are hardly thought fit for the smallest employments.

During his long exile in France, he applied himself to study with his characteristic ardour; and there he formed, and chiefly executed, the plan of a great philosophical work. The common bounds of human knowledge are too narrow for his warm and aspiring imagination. He must go *extra flammantia mundi*, and explore the unknown and unknowable regions of metaphysics, which open an unbounded field for the excursions of an ardent imagination, where endless conjectures supply the defect of unattainable knowledge, and too often usurp both its name and influence.

He has had a very handsome person, with a most engaging address in his air and manners: he has all the dignity and good-breeding which a man of quality should or can have, and which so few, in this country at least, really have.

He professes himself a Deist; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly supposed), the immortality of the soul, and a future state.

Upon the whole of this extraordinary man, what can we say, but—Alas, poor human nature!

In your destination you will have frequent occasions to speak in public; to princes and states, abroad; to the house of commons, at home: judge then whether eloquence is necessary for you or not; not only common eloquence, which is rather free from faults, than adorned by beauties; but the highest, the most shining, degree of eloquence. For God's

sake, have this object always in your view, and in your thoughts. Tune your tongue early to persuasion, and let no jarring dissonant accents ever fall from it. Contract a habit of speaking well, upon every occasion, and neglect yourself in no one. Eloquence and good-breeding alone, with an exceeding small degree of parts and knowledge, will carry a man a great way; with your parts and knowledge then, how far will they not carry you? Adieu!

LETTER CCVIII.

London, December 16, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you safely arrived, and well settled, at Rome, after the usual distresses and accidents of a winter journey, which are very proper to teach you patience. Your stay there I look upon as a very important period of your life; and I do believe that you will fill it up well. I hope you will employ the mornings diligently with Mr. Harte, in acquiring weight; and the evenings in the best companies at Rome, in acquiring lustre. A formal, dull father, would recommend to you to plod out the evenings too, at home, over a book, by a dim taper; but I recommend to you the evenings for your pleasures, which are as much a part of your education, and almost as necessary a one, as your morning studies. Go to whatever assemblies or *spectacles* people of fashion go to; and, when you are there, do as they do. Endeavour to outshine those who shine there the most; get the *garbo*, the *gentilezza*, the *leggiadria*, of the Italians; make love to the most impertinent beauty of condition that you meet with, and be gallant with all the rest. Speak Italian, right or wrong, to every body; and if you do but laugh at yourself first for your bad

Italian, nobody else will laugh at you for it. That is the only way to speak it perfectly; which I expect you will do; because I am sure you may, before you leave Rome. View the most curious remains of antiquity with a classical spirit, and they will clear up to you many passages of the classical authors: particularly the Trajan and Antonine columns; where you find the warlike instruments, the dresses, and the triumphal ornaments of the Romans. Buy also the prints and explanations of all these respectable remains of Roman grandeur, and compare them with the originals. Most young travellers are contented with a general view of those things, say they are very fine, and then go about their business. I hope you will examine them in a very different way. *Apprendis* every thing you see or hear; and learn, if you can, the *why* and the *wherefore*. Inquire into the meaning and the objects of the innumerable processions which you will see at Rome at this time. Assist at all the ceremonies, and know the reason, or at least the pretences, of them; and however absurd they may be, see and speak of them with great decency. Of all things, I beg of you not to herd with your own countrymen, but to be always either with the Romans, or with the foreign ministers residing at Rome. You are sent abroad to see the manners and characters, and learn the languages, of different countries; and not to converse with English, in English; which would defeat all those ends. Among your graver company, I recommend (as I have done before) the Jesuits to you; whose learning and address will both please and improve you: inform yourself, as much as you can, of the history, policy, and practice of that society; from the time of its founder, Ignatius of Loyola, who was himself a mad-man. If you would know their morality, you will find it fully and admirably stated, in 'Les Lettres d'un Provincial,' by the famous Monsieur Pascal: and it is a book very well worth your reading. Few people see what they see, or hear

what they hear; that is, they see and hear so inattentively and superficially, that they are very little the better for what they do see and hear. This, I dare say, neither is, nor will be, your case. You will understand, reflect upon, and consequently, retain, what you see and hear. You have still two years good, but no more, to form your character in the world decisively; for within two months after your arrival in England, it will be finally and irrevocably determined, one way or another, in the opinion of the public. Devote, therefore, these two years to the pursuit of perfection, which ought to be every body's object, though in some particulars unattainable: those who strive and labour the most, will come the nearest to it. But above all things, aim at it in the two important arts of speaking and pleasing; without them, all your other talents are maimed and crippled. They are the wings upon which you must soar above other people; without them you will only crawl with the dull mass of mankind. Prepossess by your air, address, and manners; persuade by your tongue; and you will easily execute what your head has contrived. I desire that you will send me very minute accounts from Rome; not of what you see, but of whom you see; of your pleasures and entertainments. Tell me what companies you frequent most, and how you are received. *'Mi dica, anche se la lingua Italiana va bene, e se la parla facilmente; ma in ogni caso bisogna parlarla sempre per poter alla fine parlarla bene e pulito. Le donne l'insegnano meglio assai dei maestri. Addio caro ragazzo, si ricordi del garbo, della gentilezza, e della loggiadria: cose tanto necessarie ad un cavaliere.'*

LETTER CCIX.

London, December 19, O. S. 1749.

DEAR BOY,

THE knowledge of mankind is a very useful knowledge for every body; a most necessary one for you, who are destined to an active, public life. You will have to do with all sorts of characters; you should, therefore, know them thoroughly, in order to manage them ably. This knowledge is not to be gotten systematically; you must acquire it yourself, by your own observation and sagacity: I will give you such hints as I think may be useful land-marks in your intended progress.

I have often told you (and it is most true) that, with regard to mankind, we must not draw general conclusions from certain particular principles, though, in the main, true ones. We must not suppose that, because a man is a rational animal, he will, therefore, always act rationally; or, because he has such or such a predominant passion, that he will act invariably and consequentially in the pursuit of it. No: we are complicated machines; and though we have one main spring that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and sometimes stop that motion. Let us exemplify. I will suppose ambition to be (as it commonly is) the predominant passion of a minister of state; and I will suppose that minister to be an able one. Will he, therefore, invariably pursue the object of that predominant passion? May I be sure that he will do so and so, because he ought? Nothing less. Sickness, or low spirits, may damp this predominant passion; humour and peevishness may triumph over it; inferior passions may, at times, surprise it, and prevail. Is this ambitious statesman amorous? Indiscreet and unguarded con-

ascendances made in tender moments, to his wife or his mistress, may defeat all his schemes. Is he avaricious? Some great lucrative object suddenly presenting itself, may unravel all the work of his ambition. Is he passionate? Contradiction and provocation (sometimes, it may be, too, artfully intended) may extort rash and inconsiderate expressions, or actions destructive of his main object. Is he vain, and open to flattery? An artful, flattering favourite, may mislead him. And even laziness may, at certain moments, make him neglect or omit the necessary steps to that height at which he wants to arrive. Seek first, then, for the predominant passion of the character which you mean to engage and influence, but without defying or despising the inferior passions: get them in your interest too, for now and then they will have their turns. In many cases you may not have it in your power to contribute to the gratification of the prevailing passion; then take the next best to your aid. There are many avenues to every man, and when you cannot get at him through the great one, try the serpentine ones, and you will arrive at last.

There are two inconsistent passions, which however frequently accompany each other, like man and wife, and which, like man and wife too, are commonly clogs upon each other; I mean ambition and avarice: the latter is often the true cause of the former; and then is the predominant passion. It seems to have been so in Cardinal Mazarin; who did any thing, submitted to any thing, and forgave any thing, for the sake of plunder. He loved and courted power like an usurer; because it carried profit along with it. Whoever should have formed his opinion, or taken his measures, singly from the ambitious part of Cardinal Mazarin's character, would have found himself often mistaken. Some who had found this out, made their fortunes by letting him cheat them at play. On the contrary, Cardinal Richelieu's prevailing passion seems to have been

ambition; and his immense riches, only the natural consequences of that ambition gratified; and yet I make no doubt but that ambition had now and then its turn with the former, and avarice with the latter. Richelieu (by the way) is so strong a proof of the inconsistency of human nature, that I cannot help observing to you, that, while he absolutely governed both his king and his country, and was, in a great degree, the arbiter of the fate of all Europe, he was more jealous of the great reputation of Carnelle, than of the power of Spain; and more flattered with being thought (what he was not), the best poet, than with being thought (what he certainly was) the greatest statesman in Europe; and affairs stood still, while he was concerting the criticism upon the *Cid*. Could one think this possible, if one did not know it to be true? Though men are all of one composition, the several ingredients are so differently proportioned in each individual, that no two are exactly alike; and no one, at all times, like himself. The ablest man will, sometimes, do weak things; the proudest man, mean things; the honestest man, ill things; and the wickedest man, good ones. Study individuals then, and if you take (as you ought to do) their outlines from their prevailing passion, suspend your last finishing strokes till you have attended to, and discovered, the operations of their inferior passions, appetites, and humours. A man's general character may be that of the honestest man in the world: do not dispute it; you might be thought envious or ill-natured: but at the same time, do not take this probity upon trust, to such a degree as to put your life, fortune, or reputation in his power. This honest man may happen to be your rival in power, or interest, or in love; three passions that often put honesty to most severe trials, in which it is too often cast. But first analyse this honest man yourself; and then, only, you will be able to judge how far you may, or may not, with safety trust him.

Women are much more like each other than men; they have, in truth, but two passions, vanity and love: these are their universal characteristics. An Agrippina may sacrifice them to ambition, or a Messalina to lust; but such instances are rare; and, in general, all they say, and all they do, tends to the gratification of their vanity or their love. He who flatters them most, pleases them best; and they are most in love with him, who they think is the most in love with them. No adulation is too strong for them; no assiduity too great; no simulation of passion too gross: as, on the other hand, the least word or action that can possibly be construed into a slight or contempt, is unpardonable, and never forgotten. Men are, in this respect, tender too, and will sooner forgive an injury than an insult. Some men are more captious than others; some are always wrong-headed: but every man living has such a share of vanity, as to be hurt by marks of slight and contempt. Every man does not pretend to be a poet, a mathematician, or a statesman, and considered as such; but every man pretends to common sense, and to fill his place in the world with common decency; and consequently does not easily forgive those negligences, inattentions, and slights, which seem to call in question, or utterly deny him, both these pretensions.

Suspect, in general, those who remarkably affect any one virtue; who raise it above all others, and who, in a manner, intimate that they possess it exclusively. I say, suspect them, for they are commonly impostors: but do not be sure that they are always so; for I have sometimes known saints really religious, blusterers really brave, reformers of manners really honest, and prudes really chaste. Pry into the recesses of their hearts yourself, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right as to the great outlines of characters, is always wrong in some particulars.

Be upon your guard against those, who, upon very slight acquaintance, obtrude their unasked and unmerited friendship and confidence upon you; for they probably cram you with them only for their own eating: but at the same time, do not roughly reject them upon that general supposition. Examine farther, and see whether those unexpected offers flow from a warm heart and a silly head, or from a designing head and a cold heart; for knavery and folly have often the same symptoms. In the first case, there is no danger in accepting them; '*valeant quantum valere possunt.*' In the latter case, it may be useful to seem to accept them, and artfully to turn the battery upon him who raised it.

There is an incontinency of friendship among young fellows, who are associated by their mutual pleasures only, which has, very frequently, bad consequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and possibly a little too much wine, vow, and really mean at the time, eternal friendships to each other, and indiscreetly pour out their whole souls in common, and without the least reserve. These confidences are as indiscreetly repealed, as they were made; for new pleasures, and new places, soon dissolve this ill-cemented connexion; and then very ill uses are made of these rash confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the social and convivial joy and festivity that become youth. Trust them with your love-tales, if you please; but keep your serious views secret. Trust those only to some tried friend, more experienced than yourself, and who, being in a different walk of life from you, is not likely to become your rival; for I would not advise you to depend so much upon the heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

These are reserves and cautions very necessary to

have, but very imprudent to show; the *volto scietto* should accompany them.

LETTER CCX.

DEAR BOY,

GREAT talents, and great virtues (if you should have them) will procure you the respect and the admiration of mankind; but it is the lesser talents, the *leniores virtutes*, which must procure your their love and affection. The former, unassisted and unadorned by the latter, will extort praise; but will, at the same time, excite both fear and envy; two sentiments absolutely incompatible with love and affection.

Cæsar had all the great vices, and Cato all the great virtues, that men could have. But Cæsar had the *leniores virtutes*, which Cato wanted, and which made him beloved, even by his enemies, and gained him the hearts of mankind, in spite of their reason; while Cato was not even beloved by his friends, notwithstanding the esteem and respect which they could not refuse to his virtues; and I am apt to think, that, if Cæsar had wanted, and Cato possessed, those *leniores virtutes*, the former would not have attempted (at least with success), and the latter could have protected, the liberties of Rome. Mr. Addison, in his Cato, says of Cæsar (and I believe with truth)

‘ Curse on his virtues! they’ve undone his country.’

By which he means, those lesser, but engaging virtues, of gentleness, affability, complaisance, and good-humour. The knowledge of a scholar, the courage of a hero, and the virtue of a Stoic, will be admired; but, if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue

with inflexible severity, the man will never be loved. The heroism of Charles XII. of Sweden (if his brutal courage deserves that name) was universally admired, but the man no where beloved. Whereas Henry IV. of France, who had full as much courage, and was much longer engaged in wars, was generally beloved, upon account of his lesser and social virtues. We are all so formed, that our understandings are generally the dupes of our hearts, that is, of our passions; and the surest way to the former is through the latter, which must be engaged by the *leniores virtutes* alone, and the manner of exerting them. The insolent civility of a proud man is (for example), if possible, more shocking than his rudeness could be; because he shows you, by his manner, that he thinks it mere condescension in him; and that his goodness alone bestows upon you what you have no pretence to claim. He intimates his protection, instead of his friendship, by a gracious nod, instead of a usual bow; and rather signifies his consent that you may, than his invitation that you should, sit, walk, eat, or drink with him.

The ostive liberality of a purse-proud man insults the distresses it sometimes relieves: he takes care to make you feel your own misfortunes, and the difference between your situation and his; both which he insinuates to be justly merited: yours, by your folly; his, by his wisdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it, but he inflicts it upon you; and is, if possible, more desirous to show you your own ignorance, than his own learning. Such manners as these, not only in the particular instances which I have mentioned, but likewise in all others, shock and revolt that little pride and vanity which every man has in his heart; and obliterate in us the obligation for the favour conferred, by reminding us of the motive which produced, and the manner which accompanied it.

These faults point out their opposite perfections;

and your own good sense will naturally suggest them to you.

But, besides these lesser virtues, there are what may be called the lesser talents, or accomplishments, which are of great use to adorn and recommend all the greater; and the more so, as all people are judges of the one, and but few are of the other. Every body feels the impression, which an engaging address, an agreeable manner of speaking, and an easy politeness, makes upon them; and they prepare the way for the favourable reception of their betters. Adieu.

LETTER CCXI.

London, Dec. 26, O. S. 1749.

MY DEAR FRIEND,

THE new-year is the season, in which custom seems more particularly to authorise civil and harmless lies, under the name of compliments. People reciprocally profess wishes which they seldom form; and concern which they seldom feel. This is not the case between you and me, where truth leaves no room for compliments.

'*Dii tibi dent annos, de te nam cætera sumes,*' was said formerly to one, by a man who certainly did not think it. With the variation of one word only, I will with great truth say it to you. I will make the first part conditional, by changing, in the second, the *nam* into *si*. May you live as long as you are fit to live, but no longer! or, may you rather die, before you cease to be fit to live, than after! My true tenderness for you makes me think more of the manner, than of the length of your life, and forbids me to wish it prolonged, by a single day, that should bring guilt, reproach, and shame upon you. I have not malice enough in my nature, to wish that to my greatest enemy. You are the principal object of all

my cares, the only object of all my hopes: I have now reason to believe, that you will reward the former, and answer the latter; in that case, may you live long! for you must live happy; ‘de te nam cætera sumes.’ Conscious virtue is the only solid foundation of all happiness; for riches, power, rank, or whatever, in the common acceptation of the word, is supposed to constitute happiness, will never quiet, much less cure, the inward pangs of guilt. To that main wish, I will add those of the good old nurse of Horace, in his Epistle to Tibullus: ‘Sapere;’ you have it in a good degree already: ‘Et fari ut possit quæ sentiat.’ Have you that? More, much more is meant by it, than common speech, or mere articulation. I fear that still remains to be wished for, and I earnestly wish it you. *Gratia* and *Fama* will inevitably accompany the abovementioned qualifications. The *Valetudo* is the only one that is not in your own power: Heaven alone can grant it you; and may it do so abundantly! As for the ‘mundus victus, non deficiente crumenâ,’ do you deserve and I will provide them.

It is with the greatest pleasure that I consider the fair prospect which you have before you. You have seen, read, and learned more, at your age, than most young fellows have done at two or three and twenty. Your destination is a shining one, and leads to rank, fortune, and distinction. Your education has been calculated for it; and to do you justice, that education has not been thrown away upon you. You want but two things, which do not want conjuration, but only care, to acquire; eloquence and manners: that is, the graces of speech, and the graces of behaviour. You may have them; they are as much in your power as powdering your hair is: and will you let the want of them obscure (as it certainly will do) that shining prospect which presents itself to you? I am sure you will not. They are the sharp end, the point of the nail that you are driving, which must make way first for

the larger and more solid parts to enter. Supposing your moral character as pure, and your knowledge as sound, as I really believe them both to be; you want nothing for that perfection, which I have so constantly wished you, and taken so much pains to give you, but eloquence and politeness. A man, who is not born with a poetical genius, can never be a poet, or, at best, an extreme bad one; but every man, who can speak at all, can speak elegantly and correctly, if he pleases, by attending to the best authors and orators; and, indeed, I would advise those, who do not speak elegantly, not to speak at all; for I am sure they will get more by their silence than by their speech. As for politeness; whoever keeps good company, and is not polite, must have formed a resolution, and take some pains, not to be so; otherwise he would naturally and insensibly acquire the air, the address, and the turn, of those he converses with. You will, probably, in the course of this year, see as great a variety of good company, in the several capitals you will be at, as in any one year of your life; and consequently must (I should hope) catch some of their manners, almost whether you will or not; but, as I dare say you will endeavour to do it, I am convinced you will succeed, and that I shall have the pleasure of finding you, at your return here, one of the best-bred men in Europe.

I imagine, that when you receive my letters and come to those parts of them which relate to eloquence and politeness, you say, or at least think, 'What, will he never have done upon these two subjects? Has he not said all he can say upon them? Why the same thing over and over again?' If you do think or say so, it must proceed from your not yet knowing the infinite importance of these two accomplishments, which I cannot recommend to you too often, nor inculcate too strongly. But if, on the contrary, you are convinced of the utility, or rather

the necessity, of these two accomplishments, and are determined to acquire them, my repeated admonitions are only unnecessary, and I grudge no trouble, which can possibly be of the least use to you.

I flatter myself, that your stay at Rome will go a great way towards answering all my views: I am sure it will, if you employ your time, and your whole time, as you should. Your first morning hours, I would have you devote to your graver studies with Mr. Harte; the middle part of the day I would have employed in seeing things, and the evenings in seeing people. You are not, I hope, of a lazy, inactive turn, in either body or mind; and in that case, the day is full long enough for every thing; especially at Rome, where it is not the fashion, as it is here, and at Paris, to embezzle at least half of it at table. But if, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Six, or at most seven hours sleep is, for a constancy, as much as you or any body can want: more is only laziness and dozing; and is, I am persuaded, both unwholesome and stupifying. If, by chance, your business, or your pleasures, should keep you up till four or five o'clock in the morning, I would advise you, however, to rise exactly at your usual time, that you may not lose the precious morning hours, and that the want of sleep may force you to go to bed earlier the next night. This is what I was advised to do when very young, by a very wise man; and what I assure you I always did, in the most dissipated part of my life. I have very often gone to bed at six in the morning, and rose, notwithstanding, at eight; by which means I got many hours in the morning, that my companions lost; and the want of sleep obliged me to keep good hours the next, or at least the third night. To this method I owe the greatest part of my reading; for, from twenty to forty, I should certainly have read very little, if I had not been up while my acquaint-

ances were in bed. Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate pensionary, De Witt; who, by strictly following it, found time, not only to do the whole business of the republic, but to pass his evenings at assemblies and suppers, as if he had nothing else to do or think of.

Adieu, my dear friend, for such I shall call you, and as such I shall, for the future, live with you. I disclaim all titles which imply an authority that, I am persuaded, you will never give me occasion to exercise.

Multos, et felices, most sincerely, to Mr. Harte.

LETTER CCXII.

London, January 8, O. S. 1750.

DEAR BOY,

I HAVE seldom or never written to you upon the subject of religion and morality: your own reason, I am persuaded, has given you true notions of both; they speak best for themselves; but if they wanted assistance, you have Mr. Harte at hand, both for precept and example: to your own reason, therefore, and to Mr. Harte, shall I refer you, for the reality of both, and confine myself, in this letter, to the decency, the utility, and the necessity, of scrupulously preserving the appearances of both. When I say the appearances of religion, I do not mean that you should talk or act like a missionary, or an enthusiast, nor that you should take up a controversial cudgel against whoever attacks the sect you are of; this would be both useless, and unbecoming your age: but I mean that you should by no means seem to approve, encourage, or applaud, those liber-

the notions, which strike at religions equally, and which are the poor threadbare topics of half-wits, and minute philosophers. Even those who are silly enough to laugh at their jokes, are still wise enough to distrust and detest their characters; for putting moral virtues at the highest, and religion at the lowest, religion must still be allowed to be a collateral security, at least, to virtue, and every prudent man will sooner trust to two securities than to one. Whenever, therefore, you happen to be in company with those pretended *esprits forts*, or with thoughtless libertines, who laugh at all religion, to show their wit, or disclaim it, to complete the riot; let no word or look of yours intimate the least approbation; on the contrary, let a silent gravity express your dislike: but enter not into the subject, and decline such unprofitable and indecent controversies. Depend upon this truth, that every man is the worse looked upon, and the less trusted, for being thought to have no religion, in spite of all the pompous and specious epithets he may assume of *esprit fort*, free-thinker, or moral philosopher; and a wise atheist (if such a thing there is) would, for his own interest and character in this world, pretend to some religion.

Your moral character must be not only pure, but, like Cæsar's wife, unsuspected. The least speck or blemish upon it is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries; nay, there are still, if possible, more unaccountable wretches; I mean, those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. These are the devil's hypocrites. Avoid as much as possible the company of such people, who reflect a degree of discredit and infamy upon all who

converse with them. But as you may sometimes, by accident, fall into such company, take great care that no complaisance, no good-humour, no warmth of festal mirth, ever make you seem even to acquiesce, much less to approve or applaud, such infamous doctrines. On the other hand, do not debate, nor enter into serious argument, upon a subject so much below it; but content yourself with telling these *apostles*, that you know they are not serious; that you have a much better opinion of them than they would have you have; and that you are very sure they would not practise the doctrine they preach. But put your private mark upon them, and shun them for ever afterwards.

There is nothing so delicate as your moral character, and nothing which it is your interest so much to preserve pure. Should you be suspected of injustice, malignity, perfidy, lying, &c. all the parts and knowledge in the world will never procure you esteem, friendship, or respect. A strange concurrence of circumstances has sometimes raised very bad men to high stations; but they have been raised like criminals to a pillory, where their persons and their crimes, by being more conspicuous, are only the more known, the more detested, and the more pelted and insulted. If, in any case whatsoever, affectation and ostentation are pardonable, it is in the case of morality; though even there I would not advise you to a pharisaical pomp of virtue. But I will recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing that may ever so slightly taint it. Show yourself, upon all occasions, the advocate, the friend, but not the bully, of virtue. Colonel Chartres, whom you have certainly heard of (who was, I believe, the most notorious blasted rascal in the world, and who had, by all sorts of crimes, amassed immense wealth), was so sensible of the disadvantage of a bad character, that I heard him once say, in his impudent, profligate manner, that

though he would not give one farthing for virtue, he would give ten thousand pounds for a character, because he should get a hundred thousand pounds by it; whereas he was so blasted, that he had no longer an opportunity of cheating people. Is it possible, then, that an honest man can neglect what a wise rogue would purchase so dear?

There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self-defence: I mean lying; though it is inseparably attended with more infamy and loss than any other. The prudence and necessity of often concealing the truth, insensibly seduces people to violate it. It is the only art of mean capacity, and the only refuge of mean spirits.

- Whereas, concealing the truth upon proper occasions, is as prudent and as innocent, as telling a lie upon any occasion, is infamous and foolish. I will state you a case in your own department. Suppose you are employed at a foreign court, and that the minister of that court is absurd or impertinent enough to ask you what your instructions are; will you tell him a lie, which, as soon as found out (and found out it certainly will be), must destroy your credit, blast your character, and render you useless there? No. Will you tell him the truth then, and betray your trust? As certainly, No. But you will answer, with firmness, That you are surprised at such a question; that you are persuaded he does not expect an answer to it; but that at all events he certainly will not have one. Such an answer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honest and fair advantages. But if, in negotiations, you are looked upon as a liar, and a trickster, no confidence will be placed in you, nothing will be communicated to you, and you will be in the situation of a man who has been burnt in the cheek; and who, from that mark, cannot afterwards

get an honest livelihood if he would, but must continue a thief.

Lord Bacon very justly makes a distinction between simulation and dissimulation; and allows the latter rather than the former; but still observes, that they are the weaker sort of politicians who have recourse to either. A man who has strength of mind, and strength of parts, wants neither of them. 'Certainly,' says he, 'the ablest men that ever were have all had an openness and frankness of dealing, and a name of certainty and veracity; but then they were like horses well managed; for they could tell, passing well, when to stop, or turn; and at such times, when they thought the case, indeed, required some dissimulation, if then they used it, it came to pass, that the former opinion spread abroad, of their good faith and clearness of dealing, made them almost invisible.' There are people who indulge themselves in a sort of lying, which they reckon innocent, and which, in one sense, is so; for it hurts nobody but themselves. This sort of lying is the spurious offspring of vanity, begotten upon folly; these people deal in the marvellous; they have seen some things that never existed; they have seen other things which they never really saw, though they did exist, only because they were thought worth seeing. Has any thing remarkable been said or done in any place, or in any company, they immediately present and declare themselves eye or ear witnesses of it. They have done feats themselves, unattempted, or at least unperformed, by others. They are always the heroes of their own fables, and think that they gain consideration, or at least present attention, by it; whereas, in truth, all they get is ridicule and contempt, not without a good degree of distrust; for one must naturally conclude, that he who will tell any lie from idle vanity, will not scruple telling a greater for interest. Had I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than, by telling it,

give any one body room to doubt, for one minute, of my veracity. It is most certain, that the reputation of chastity is not so necessary for a woman, as that of veracity is for a man : and with reason ; for, it is possible for a woman to be virtuous, though not strictly chaste ; but it is not possible for a man to be virtuous without strict veracity. The slips of the poor women are sometimes mere bodily frailties ; but a lie in a man is a vice of the mind, and of the heart. For God's sake, be scrupulously jealous of the purity of your moral character ; keep it immaculate, unblemished, unsullied ; and it will be unsuspected. Defamation and calumny never attack, where there is no weak place ; they magnify, but they do not create.

There is a very great difference between that purity of character, which I so earnestly recommend to you, and the stoical gravity and austerity of character, which I do by no means recommend to you. At your age, I would no more wish you to be a Cato, than a Clodius. Be, and be reckoned, a man of pleasure, as well as a man of business. Enjoy this happy and giddy time of your life ; shine in the pleasures, and in the company, of people of your own age. This is all to be done, and indeed only can be done, without the least taint to the purity of your moral character ; for those mistaken young fellows, who think to shine by an impious or immoral licentiousness, shine only from their stinking, like corrupted flesh in the dark. Without this purity, you can have no dignity of character, and without dignity of character it is impossible to rise in the world. You must be respectable, if you will be respected. I have known people slattern away their character, without really polluting it, the consequence of which has been that they have become innocently contemptible ; their merit has been dimmed, their pretensions unregarded, and all their views defeated. Character must be kept bright, as well as clean. Content yourself with mediocrity in nothing.

In purity of character, and in politeness of manners, labour to excel all, if you wish to equal many. Adieu.

LETTER CCXIII.

London, January 11, O. S. 1750.

MY DEAR FRIEND,

YESTERDAY I received a letter from Mr. Harte, of the 31st December, N. S.; which I will answer soon, and for which I desire you to return him my thanks now. He tells me two things that give me great satisfaction: one is, that there are very few English at Rome; the other is, that you frequent the best foreign companies. This last is a very good symptom; for, a man of sense is never desirous to frequent those companies where he is not desirous to please, or where he finds that he displeases. It will not be expected in those companies, that at your age you should have the *garbo*, the *disinvoltura*, and the *leggiadria*, of a man of five-and-twenty, who has been long used to keep the best companies; and therefore do not be discouraged, and think yourself either slighted or laughed at, because you see others, older and more used to the world, easier, more familiar, and consequently rather better received in those companies than yourself. In time your turn will come; and if you do but show an inclination, a desire to please, though you should be embarrassed, or even err in the means, which must necessarily happen to you at first, yet the will (to use a vulgar expression) will be taken for the deed; and people, instead of laughing at you, will be glad to instruct you. Good sense can only give you the great outlines of good-breeding; but observation and usage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to show the utmost respect to people of

certain ranks and characters, and consequently you will show it; but the proper, the delicate manner of showing that respect, nothing but observation and time can give.

I remember that when, with all the awkwardness and rust of Cambridge about me, I was first introduced into good company, I was frightened out of my wits. I was determined to be what I thought civil: I made fine low bows, and placed myself below every body; but when I was spoken to, or attempted to speak myself, *obstupui, steteruntque comæ, et vox faucibus hæsit*. If I saw people whisper, I was sure it was at me; and I thought myself the sole object of either the ridicule or the censure of the whole company; who, God knows, did not trouble their heads about me. In this way I suffered, for some time, like a criminal at the bar; and should certainly have renounced all polite company for ever, if I had not been so convinced of the absolute necessity of forming my manners upon those of the best companies, that I determined to persevere, and suffer any thing, or every thing, rather than not compass that point. Insensibly it grew easier to me, and I began not to bow so ridiculously low, and to answer questions without great hesitation or stammering: if, now and then, some charitable people, seeing my embarrassment, and being *désœuvrés* themselves, came and spoke to me, I considered them as angels sent to comfort me; and that gave me a little courage. I got more soon afterwards, and was intrepid enough to go up to a fine woman, and tell her, that I thought it a warm day: she answered me, very civilly, that she thought so too; upon which the conversation ceased, on my part, for some time, till she, good-naturedly resuming it, spoke to me thus: ‘I see your embarrassment, and I am sure that the few words you said to me cost you a great deal; but do not be discouraged for that reason, and avoid good company. We see that you desire to please, and that is the main point; you

want only the manner, and you think that you want it still more than you do. You must go through your noviciate before you can profess good-breeding; and if you will be my novice, I will present you to my acquaintance as such.'

You will easily imagine how much this speech pleased me, and how awkwardly I answered it. I hemmed once or twice (for it gave me a bur in my throat) before I could tell her, that I was very much obliged to her; that it was true, that I had a great deal of reason to distrust my own behaviour, not being used to fine company; and that I should be proud of being her novice, and receiving her instructions.

As soon as I had fumbled out this answer, she called up three or four people to her, and said, * 'Sçavez-vous (for she was a foreigner, and I was abroad) que j'ai entrepris ce jeune homme, et qu'il le faut rassurer? Pour moi, je crois en avoir fait la conquête, car il s'est émancipé dans le moment au point de me dire, en tremblant, qu'il faisoit chaud. Il faut que vous m'aidiez à le dérouiller. Il lui faut nécessairement une passion, et s'il ne m'en juge pas digne, nous lui en chercherons quelque autre. Au reste, mon novice, n'allez pas vous encannailier avec des filles d'opéra et des comédiennes, qui vous épargneront les fraix et du sentiment et de la politesse, mais qui vous en couteront bien plus à tout

* 'Do you know that I have undertaken this young man, and he must be encouraged? As for me, I think I have made a conquest of him; for he just now ventured to tell me, although tremblingly, that it is warm. You will assist me in polishing him. He must necessarily have a passion for somebody; if he does not think me worthy of being the object, we will seek him out some other. However, my novice, do not disgrace yourself by frequenting opera girls and actresses, who will not require of you sentiments and politeness, but will be your ruin in every

autre égard. Je vous le dis encore; si vous vous encannaillez, vous êtes perdu, mon ami. Ces malheureuses ruineront et votre fortune et votre santé, corrompront vos mœurs, et vous n'aurez jamais le ton de la bonne compagnie.' The company laughed at this lecture, and I was stunned with it. I did not know whether she was serious or in jest. By turns I was pleased, ashamed, encouraged, and dejected. But when I found afterwards that both she, and those to whom she had presented me, countenanced and protected me in company, I gradually got more assurance, and began not to be ashamed of endeavouring to be civil. I copied the best masters, at first servilely, afterwards more freely, and at last I joined habit and invention.

All this will happen to you, if you persevere in the desire of pleasing and shining as a man of the world: that part of your character is the only one, about which I have at present the least doubt. I cannot entertain the least suspicion of your moral character; your learned character is out of question. Your polite character is now the only remaining object that gives me the least anxiety; and you are now in the right way of finishing it. Your constant collision with good company will, of course, smooth and polish you. I could wish that you would say to the five or six men or women with whom you are the most acquainted, That you are sensible, that, from youth and inexperience, you must make many mistakes in good-breeding; that you beg of them to correct you, without reserve, wherever they see you fail; and that you shall take such admonitions as the strongest proofs of their friendship. Such a confession and application will be very engaging to those

respect. I repeat it to you, my friend, if you should get into low mean company, you will be undone. These creatures will destroy your fortune and your health, corrupt your morals, and you will never acquire the style of good company.'

to whom you make them. They will tell others of them, who will be pleased with that disposition, and in a friendly manner, tell you of any little slip or error. The Duke de Nivernois* would, I am sure, be charmed, if you dropped such a thing to him; adding, that you loved to address yourself always to the best masters. Observe also the different modes of good-breeding of several nations, and conform yourself to them respectively. Use an easy civility with the French, more ceremony with the Italians, and still more with the Germans; but let it be without embarrassment, and with ease. Bring it, by use, to be habitual to you; for, if it seems unwilling and forced, it will never please. '*Omnis Aristippum decuit color, et res.*' Acquire an easiness and versatility of manners, as well as of mind; and, like theameleon, take the hue of the company you are with.

There is a sort of veteran women of condition, who having lived always in the *grand monde*, and having possibly had some gallantries, together with the experience of five-and-twenty or thirty years, form a young fellow better than all the rules that can be given him. These women, being past their bloom, are extremely flattered by the least attention from a young fellow; and they will point out to him these manners and attentions that pleased and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make some of those women your friends, which a very little matter will do. Ask their advice; tell them your doubts or difficulties, as to your behaviour; but take great care not to drop one word of their experience; for experience implies age, and the suspicion of age no woman, let her be ever so old, ever forgives.—I long for your picture, which Mr. Harte tells me is now drawing. I want to see your countenance, your

* At that time ambassador from the court of France, at Rome.

air, and even your dress; the better they all three are, the better: I am not wise enough to despise any one of them. Your dress, at least, is in your own power, and I hope that you mind it to a proper degree. Yours, adieu.

LETTER CCXIV.

London, January 18, O. S. 1750.

MY DEAR FRIEND,

I CONSIDER the solid part of your little edifice as so near being finished and completed, that my only remaining care is about the embellishments; and that must now be your principal care too. Adorn yourself with all those graces and accomplishments, which, without solidity, are frivolous; but without which solidity is, to a great degree, useless. Take one man, with a very moderate degree of knowledge, but with a pleasing figure, a prepossessing address, graceful in all that he says and does, polite, *lancé*, and, in short, adorned with all the lesser talents; and take another man, with sound sense and profound knowledge, but without the above-mentioned advantages; the former will not only get the better of the latter, in every pursuit of every kind, but in truth there will be no sort of competition between them. But can every man acquire these advantages? I say, Yes, if he please; supposing he is in a situation, and in circumstances, to frequent good company. Attention, observation, and imitation, will most infallibly do it.

When you see a man, whose first *abord* strikes you, prepossesses you in his favour, and makes you entertain a good opinion of him, you do not know why; analyse that *abord*, and examine within yourself the several parts that composed it; and you will generally find it to be the result, the happy assem-

LORD CHESTER

consult them. I likewise imagine, wherever you wish to go, welcome, where you wish to go, that you both present and be *alant homme, et pas en bon* you have vowed to any bodily passions, which I have seen at accident, last three months without great attentions, in a engaging air and manners, the and the goddessun propitius are the amusements of the little commercial play, are *elle conversation*, or are the *le parfait amour*? Y débite ts? Ou est-ce qu'on y parle y, which is your department bus. Whichever it is, endeavour in it. Aim, at least, at the thing that is worth doing at all rather than you would imagine infinitely short of it, when it is. Adieu.

S. By an uncommon diligence this moment received your

LETTER CXC

London, Oct.

DEAR BOY,

Y my last I only acknowledged your letter of the 9th October. I am very glad that you applied September the 12th, O. S. bearing in mind that I always propose to advise you seriously, as a friend, and I will converse with you on: the authority of a parent on the side; for, wherever it is exerted, you have neither sense nor

observation, you will very soon be one of
this inevitable contagion of company shows
necessity of keeping the best, and avoiding
for in every one something will stick.
hitherto, I confess, had a very few op-
of keeping polite company. Westminster
undoubtedly, the seat of illiberal man-
brutal behaviour. Leipsig, I suppose, is
of refined and elegant manners. Venice,
has done something; Rome, I hope, will
deal more; and Paris will, I dare say, do
you want; always supposing that you fre-
best companies, and in the intention of
and forming yourself; for without that
nothing will do.

subjoin a list of all those necessary, orna-
complishments (without which no man
either please, or rise in the world), which
near you want, and which only require your
attention to possess.

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at which nobody will hear you with plea-
consequently you will speak to very little

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body will hear you with patience: this
may acquire, who is not born with some
ion in the organs of speech. You are not,
fore it is wholly in your power. You need
less pains for it than Demosthenes did.
guished politeness of manners and address,
common sense, observation, good company,
tion, will infallibly give you, if you will
it.

feel carriage, and graceful motions, with the
man of fashion. A good dancing master,
care on your part, and some imitation of
to excel, will soon bring this about.

extremely clean in your person, and per-
well-dressed, according to the fashion, be

blage, of modesty unembarrassed, respect without timidity, a genteel but unaffected attitude of body and limbs, an open, cheerful, but unsmirking countenance, and a dress by no means negligent, and yet not foppish. Copy him then, not servilely, but as some of the greatest masters of painting have copied others; insomuch, that their copies have been equal to the originals, both as to beauty and freedom. When you see a man, who is universally allowed to shine as an agreeable, well-bred man, and a fine gentleman (as, for example, the Duke de Nivernois), attend to him, watch him carefully; observe in what manner he addresses himself to his superiors, how he lives with his equals, and how he treats his inferiors. Mind his turn of conversation, in the several situations of morning visits, the table, and the evening amusements. Imitate, without mimicking him; and be his duplicate, but not his ape. You will find, that he takes care never to say or do any thing that can be construed into a slight, or a negligence; or that can, in any degree, mortify people's vanity and self-love; on the contrary, you will perceive that he makes people pleased with him, by making them first pleased with themselves: he shows respect, regard, esteem, and attention, where they are severally proper: he sows them with care, and he reaps them in plenty.

These amiable accomplishments are all to be acquired by use and imitation; for we are, in truth, more than half what we are, by imitation. The great point is, to choose good models, and to study them with care. People insensibly contract, not only the air, the manners, and the vices, of those with whom they commonly converse, but their virtues too, and even their way of thinking. This is so true, that I have known very plain understandings catch a certain degree of wit, by constantly conversing with those who had a great deal. Persist, therefore, in keeping the best company, and you will insensibly become like them; but if you add atten-

tion and observation, you will very soon be one of them. This inevitable contagion of company shows you the necessity of keeping the best, and avoiding all other; for in every one something will stick. You have hitherto, I confess, had a very few opportunities of keeping polite company. Westminster school is, undoubtedly, the seat of illiberal manners and brutal behaviour. Leipsig, I suppose, is not the seat of refined and elegant manners. Venice, I believe, has done something; Rome, I hope, will do a great deal more; and Paris will, I dare say, do all that you want; always supposing that you frequent the best companies, and in the intention of improving and forming yourself; for without that intention nothing will do.

I here subjoin a list of all those necessary, ornamental accomplishments (without which no man living can either please, or rise in the world), which hitherto I fear you want, and which only require your care and attention to possess.

To speak elegantly, whatever language you speak in; without which nobody will hear you with pleasure, and consequently you will speak to very little purpose.

An agreeable and distinct elocution; without which nobody will hear you with patience: this every body may acquire, who is not born with some imperfection in the organs of speech. You are not, and therefore it is wholly in your power. You need take much less pains for it than Demosthenes did.

A distinguished politeness of manners and address, which common sense, observation, good company, and imitation, will infallibly give you, if you will accept of it.

A genteel carriage, and graceful motions, with the air of a man of fashion. A good dancing-master, with some care on your part, and some imitation of those who excel, will soon bring this about.

To be extremely clean in your person, and perfectly well-dressed, according to the fashion, be

that what it will. Your negligence of dress while you were a school-boy was pardonable; but would not be so now.

Upon the whole, take it for granted, that, without these accomplishments, all you know, and all you can do, will avail you very little. Adieu.

LETTER CCXV.

London, January 25, O. S. 1750.

MY DEAR FRIEND,

IT is so long since I have heard from you, that I suppose Rome engrosses every moment of your time; and if it engrosses it in the manner I could wish, I willingly give up my share of it. I would rather *prodere quam conspici*. Put out your time but to good interest, and I do not desire to borrow much of it. Your studies, the respectable remains of antiquity, and your evening amusements, cannot, and indeed ought not, to leave you much time to write. You will probably never see Rome again, and therefore you ought to see it well now: by seeing it well, I do not mean only the buildings, statues, and paintings, though they undoubtedly deserve your attention; but I mean seeing into the constitution and government of it. But these things certainly occur to your own common sense.

How go your pleasures at Rome? Are you in fashion there; that is, do you live with the people who are? the only way of being so yourself, in time. Are you domestic enough in any considerable house to be called *le petit Stanhope*? Has any woman of fashion and good-breeding taken the trouble of amusing and laughing at you amicably to your face? Have you found a good *décrotteuse*? for these are the steps by which you must rise to politeness. I do not presume to ask if you have any attachment,

because I believe you will not make me your *confidant*; but this I will say eventually, that if you have one, *il faut bien payer d'attentions et de politesses*, if you would have your sacrifice propitiously received. Women are not so much taken by beauty as men are, but prefer those men who show them the most attention.

Would you engage the lovely fair,
With gentlest manners treat her;
With tender looks and graceful air,
In softest accents greet her.

Verse were but vain, the Muses fail,
Without the Graces' aid;
The god of verse could not prevail
To stop the flying maid.

Attention by attentions gain,
And merit care by cares;
So shall the nymph reward your pain,
And Venus crown your pray'rs*.

Probatum est.

A man's address and manner weigh much more with them than his beauty, and without them the *abbati* and the *monsignori* will get the better of you. This address and manner should be exceedingly respectful, but at the same time easy and unembarrassed. Your chit-chat or *entregent* with them neither can, nor ought to be very solid; but you should take care to turn and dress, up your trifles prettily, and make them, every now and then, convey indirectly some little piece of flattery. A fan, a ribband, or a head-dress, are great materials for gallant dissertations, to one who has got *le ton léger et aimable de la bonne compagnie*. At all events,

* These three stanzas are the late Earl of Chesterfield's.

a man had better talk too much to women, than too little; they take silence for dullness, unless where they think the passion they have inspired occasions it; and in that case they adopt the notion, that

Silence in love betrays more woe
Than words, though ne'er so witty;
The beggar that is dumb, we know,
Deserves a double pity.

A propos of this subject; what progress do you make in that language, in which Charles the Fifth said, that he would choose to speak to his mistress? Have you got all the tender diminutives, in *etta*, *ina*, and *ettina*; which I presume he alluded to? You already possess, and I hope take care not to forget, that language which he reserved for his horse. You are absolutely master, too, of that language in which he said he would converse with men, French. But in every language, pray attend carefully to the choice of your words, and to the turn of your expression. Indeed, it is a point of very great consequence. To be heard with success, you must be heard with pleasure: words are the dress of thoughts, which should no more be presented in rags, tatters, and dirt, than your person should. By the way, do you mind your person and your dress sufficiently? do you take great care of your teeth? Pray have them put in order by the best operator at Rome. Are you be-laced, be-powdered, and be-feathered, as other young fellows are, and should be? At your age, 'il faut du brillant, et même un peu de fracas, mais point de médiocre: il faut un air vif; aisé, et noble: avec les hommes, un maintien respectueux et en même tems respectable; avec les femmes, un caquet léger, enjoué, badin, mais toujours fort poli.'

To give you an opportunity of exerting your talents, I send you here enclosed, a letter of recommendation from Monsieur Villetes to Madame de Simonetti, at Milan, a woman of the first fashion

and consideration there; and I shall, in my next, send you another from the same person to Madame Clerici, at the same place. As these two ladies' houses are the resort of all the people of fashion at Milan, those two recommendations will introduce you to them all. Let me know in due time if you have received these two letters, that I may have them renewed in case of accidents.

Adieu, my dear friend! Study hard, divert yourself heartily; distinguish carefully between the pleasures of a man of fashion, and the vices of a scoundrel; pursue the former, and abhor the latter, like a man of sense.

. LETTER CCXVI.

London, February 5, O. S. 1750.

MY DEAR FRIEND,

VERY few people are good economists of their fortune, and still fewer of their time; and yet, of the two, the latter is the most precious. I heartily wish you to be a good economist of both; and you are now of an age to begin to think seriously of these two important articles. Young people are apt to think they have so much time before them, that they may squander what they please of it, and yet have enough left, as very great fortunes have frequently seduced people to a ruinous profusion. Fatal mistakes, always repented of, but always too late! Old Mr. Lowndes, the famous secretary of the treasury, in the reigns of King William, Queen Anne, and King George the First, used to say, 'Take care of the pence, and the pounds will take care of themselves.' To this maxim, which he not only preached, but practised, his two grandsons, at this time, owe the very considerable fortunes that he left them.

VOL. II.

I

This holds equally true as to time; and I most earnestly recommend to you the care of those minutes and quarters of hours, in the course of the day, which people think too short to deserve their attention; and yet, if summed up at the end of the year, would amount to a very considerable portion of time. For example; you are to be at such a place at twelve, by appointment; you go out at eleven, to make two or three visits first; those persons are not at home: instead of sauntering away that intermediate time at a coffee-house, and possibly alone, return home, write a letter beforehand, for the ensuing post, or take up a good book; I do not mean Descartes, Mallebranche, Locke, or Newton, by way of dipping; but some book of rational amusement, and detached pieces, as Horace, Boileau, Waller, La Bruyere, &c. This will be so much time saved, and by no means ill-employed. Many people lose a great deal of time by reading; for they read frivolous and idle books, such as the absurd romances of the two last centuries, where characters that never existed are insipidly displayed, and sentiments that were never felt, pompously described: the oriental ravings and extravagances of the Arabian Nights, and Mogul Tales; or the new flimsy *brochures* that now swarm in France, of Fairy Tales, *Réflexions sur le Cœur et l'Esprit*, *Metaphysique de l'Amour*, *Analyse des beaux Sentiments*; and such sort of idle frivolous stuff, that nourishes and improves the mind just as much as whipped cream would the body. Stick to the best established books in every language; the celebrated poets, historians, orators, or philosophers. By these means (to use a city metaphor) you will make fifty per cent. of that time, which others do not make above three or four, or probably nothing at all.

Many people lose a great deal of their time by laziness; they loll and yawn in a great chair, tell themselves that they have not time to begin any thing then, and that it will do as well another time. This is a most unfortunate disposition, and the great.

est obstruction to both knowledge and business. At your age you have no right nor claim to laziness: I have if I please, being *emeritus*. You are but just listed in the world, and must be active, diligent, indefatigable. If ever you propose commanding with dignity, you must serve up to it with diligence.—Never put off till to-morrow what you can do to-day.

Dispatch is the soul of business; and nothing contributes more to dispatch than method. Lay down a method for every thing, and stick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accompts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings; let it be in a consistent and consecutive course, and not in that desultory and methodical manner, in which many people read scraps of different authors, upon different subjects. Keep a useful and short common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book, or tables, lying by you, and constantly recurred to; without which history is only a confused heap of facts. One method more I recommend to you, by which I have found great benefit, even in the most dissipated part of my life; this is, to rise early, and at the same hour, every morning, how late soever you may have sat up the night before. This secures you an hour or two, at least, of reading or reflection, before the common interruptions of the morning begin; and it will save your constitution, by forcing you to go to bed early; at least one night in three.

You will say, it may be, as many young pe

would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint upon the noble spirit and fire of youth. I deny it, and assert, on the contrary, that it will procure you both more time and more taste for your pleasures; and so far from being troublesome to you, that after you have pursued it a month, it would be troublesome to you to lay it aside. Business whets the appetite, and gives a taste to pleasures, as exercise does to food; and business can never be done without method; it raises the spirits for pleasures; and a *spectacle*, a ball, an assembly, will much more sensibly affect a man who has employed, than a man who has lost, the preceding part of the day; nay, I will venture to say, that a fine lady will seem to have more charms to a man of study or business, than to a saunterer. The same listlessness runs through his whole conduct; and he is as insipid in his pleasures, as inefficient in every thing else.

I hope you earn your pleasures, and consequently taste them; for, by the way, I know a great many men, who call themselves men of pleasure, but who, in truth, have none. They adopt other people's indiscriminately, but without any taste of their own. I have known them often inflict excesses upon themselves, because they have thought them genteel; though they sat as awkwardly upon them as other people's clothes would have done. Have no pleasures but your own, and then you will shine in them. What are yours? Give me a short history of them. 'Tenez-vous votre coin à table, et dans les bonnes compagnies? y brillez-vous du côté de la politesse, de l'enjouement, du badinage? Etes-vous galant? Fidez-vous le parfait amour? Est-il question de fléchir par vos soins et par vos attentions les rigueurs de quelque fière princesse?' You may safely trust me; for though I am a severe censor of vice and folly, I am a friend and advocate for pleasures, and will contribute all in my power to yours.

There is a certain dignity to be kept up in pleasures, as well as in business. In love, a man may lose his heart with dignity; but if he loses his nose, he loses his character into the bargain. At table a man may with decency have a distinguishing palate; but indiscriminate voraciousness degrades him to a glutton. A man may play with decency; but if he games, he is disgraced. Vivacity and wit make a man shine in company; but trite jokes and loud laughter reduce him to a buffoon. Every virtue, they say, has its kindred vice; every pleasure, I am sure, has its neighbouring disgrace. Mark carefully, therefore, the line that separates them, and rather stop a yard short, than step an inch beyond it.

I wish to God that you had as much pleasure in following my advice as I have in giving it you! and you may the more easily have it, as I give you none that is inconsistent with your pleasure. In all that I say to you, it is your interest alone that I consider: trust to my experience; you know you may to my affection. Adieu.

I have received no letter yet from you or Mr. Harte.

LETTER CCXVII.

London, February 8, O. S. 1750.

MY DEAR FRIEND,

YOU have by this time, I hope and believe, made such a progress in the Italian language, that you can read it with ease: I mean, the easy books in it; and indeed, in that, as well as in every other language, the easiest books are generally the best; for, whatever author is obscure and difficult in his own language, certainly does not think clearly. This is, in my opinion, the case of a celebrated Italian au-

ther, to whom the Italians, from the admiration they have of him, have given the epithet of *il divino*; I mean Dante. Though I formerly knew Italian extremely well, I could never understand him; for which reason I had done with him, fully convinced that he was not worth the pains necessary to understand him.

The good Italian authors are, in my mind, but few: I mean authors of invention; for there are undoubtedly very good historians, and excellent translators. The two poets worth your reading, and, I was going to say, the only two, are Tasso and Ariosto.—Tasso's *Gerusalemme Liberata* is all together unquestionably a fine poem, though it has some low, and many false thoughts in it; and Boileau very justly makes it the mark of a bad taste to compare 'le clinquant du Tasse à l'or de Virgile.' The image with which he adorns the introduction of his epic poem, is low and disgusting: it is that of a froward, sick, puking child, who is deceived into a dose of necessary physic by *du bombon*. The verses are these:

Così all' egro fanciul porgiamo aspersi
Di soavi licor gli orli del vaso:
Socchi amari ingannato intanto el beve,
E dall' inganno suo vita riceve.

However, the poem, with all its faults about it, may justly be called a fine one.

If fancy, imagination, invention, description, &c. constitute a poet, Ariosto is unquestionably a great one. His Orlando, it is true, is a medley of lies and truths, sacred and profane, wars, loves, enchantments, giants, mad heroes, and adventurous damsels; but then he gives it you very fairly for what it is, and does not pretend to put it upon you for the true *épopée*, or epic poem. He says,

Le donne, i cavalier, l'arme, gli amori,
Le cortesie, l' audaci inviti, io canto.

The connexions of his stories are admirable, his reflections just, his sneers and ironies incomparable, and his painting excellent. When Angelica, after having wandered over half the world alone with Orlando, pretends notwithstanding,

— ch' el fior virginal così avea salvo,
Come selo portò dal matern' alvo..

The author adds, very gravely,

Forse era ver, ma non però credibile
A chi del senso suo fosse signore.

Astolpho's being carried to the moon, by St. John, in order to look for Orlando's lost wits, at the end of the 34th book, and the many lost things that he finds there, is a most happy extravagancy, and contains, at the same time, a great deal of sense. I would advise you to read this poem with attention. It is also the source of half the tales, novels, and plays, that have been written since.

The *Pastor Fido* of Guarina is so celebrated, that you should read it; but in reading it, you will judge of the great propriety of the characters. A parcel of shepherds and shepherdesses, with the *true pastoral simplicity*, talk metaphysics, epigrams, *concelli*, and quibbles, by the hour, to each other.

The *Aminta del Tasso* is much more what it is intended to be, a pastoral: the shepherds, indeed, have their *concelli*, and their antitheses; but are not quite so sublime and abstracted as those in *Pastor Fido*. I think that you will like it much the best of the two.

Petrarca is, in my mind, a sing-song, love-sick poet; much admired, however, by the Italians: but an Italian who should think no better of him than I do, would certainly say, that he deserved his *Laura* better than his *lauro*; and that wretched quibble would be reckoned an excellent piece of Italian wit.

The Italian prose-writers (of invention I mean),

which I would recommend to your acquaintance, are *Machiavello* and *Boccacio*; the former for the established reputation which he has acquired, of a consummate politician (whatever my own private sentiments may be of either his politics or his morality); the latter for his great invention, and for his natural and agreeable manner of telling his stories.

Guicciardini, Bentivoglio, Davila, &c. are excellent historians, and deserve being read with attention. The nature of history checks, a little, the flights of Italian imaginations; which, in works of invention, are very high indeed. Translations curb them still more; and their translations of the classics are incomparable; particularly the first ten, translated in the time of Leo the Xth, and inscribed to him, under the title of the *Collana*. That original *Collana* has been lengthened since; and, if I mistake not, consists now of one hundred and ten volumes.

From what I have said, you will easily guess, that I meant to put you upon your guard; and not to let your fancy be dazzled, and your taste corrupted, by the *concetti*, the quaintnesses, and false thoughts, which are too much the characteristics of the Italian and Spanish authors. I think you are in no great danger, as your taste has been formed upon the best ancient models, the Greek and Latin authors of the best ages, who indulge themselves in none of the puerilities I have hinted at. I think I may say, with truth, that true wit, sound taste, and good sense, are now, as it were, engrossed by France and England. Your old acquaintances the Germans, I fear, are a little below them; and your new acquaintances the Italians are a great deal too much above them. The former, I doubt, crawl a little; the latter, I am sure, very often fly out of sight.

I recommended to you, a good many years ago, and I believe you then read, *La Maniere de bien Penser dans les Ouvrages d'Esprit, par le Pere Bouhours*; and I think it is very well worth your

reading again, now that you can judge of it better. I do not know any book that contributes more to form a true taste ; and you find there, into the bargain, the most celebrated passages both of the ancients and the moderns, which refresh your memory, with what you have formerly read in them separately. It is followed by a book much of the same size, by the same author, intitled *Suite des Pensées ingénieuses*.

To do justice to the best English and French authors, they have not given into that false taste ; they allow no thoughts to be good, that are not just, and founded upon truth. The age of Louis XIV. was very like the Augustan ; Boileau, Moliere, la Fontaine, Racine, &c. established the true, and exposed the false taste. The reign of king Charles II. (meritorious in no other respect) banished false taste out of England, and proscribed puns, quibbles, acrostics, &c. Since that, false wit has renewed its attacks, and endeavoured to recover its lost empire, both in England and France, but without success ; though, I must say, with more success in France than in England ; Addison, Pope, and Swift, having vigorously defended the rights of good sense ; which is more than can be said of their contemporary French authors, who have of late had a great tendency to *le faux brillant, le raffinement, et l'entortillement*. And Lord Roscommon would be more in the right now, than he was then, in saying, that

The English bullion of one sterling line,
Drawn to French wire, would through whole
pages shine.

Lose no time, my dear child, I conjure you, in forming your taste, your manners, your mind, your every thing : you have but two years time to do it in ; for, whatever you are, to a certain degree, at twenty, you will be, more or less, all the rest of your life. May it be a long and happy one! A 21--

LETTER CCXVIII.

London, February 22, O. S. 1750.

MY DEAR FRIEND,

IF the Italian of your letter to Lady Chesterfield was all your own, I am very well satisfied with the progress which you have made in that language in so short a time; according to that gradation, you will in a very little time more be master of it. Except at the French ambassador's, I believe you hear only Italian spoken; for the Italians speak very little French, and that little, generally very ill. The French are even with them, and generally speak Italian as ill; for I never knew a Frenchman in my life who could pronounce the Italian *oe*, *ci*, or *ge*, *gi*. Your desire of pleasing the Roman ladies will of course give you not only the desire, but the means, of speaking to them elegantly in their own language. The Princess Borghese, I am told, -speaks French both ill and unwillingly; and therefore you should make a merit to her of your application to her language. - She is, by a kind of prescription (a longer than she would probably wish), at the head of the *beau monde* at Rome; and can consequently establish or destroy a young fellow's fashionable character. If she declares him *amabile e leggiadro*, others will think him so, or at least those who do not will not dare to say so. There are in every great town some such women, whose rank, beauty, and fortune, have conspired to place them at the head of the fashion. They have generally been gallant, but within certain decent bounds. Their gallantries have taught, both them and their admirers, good-breeding: without which they could keep up no dignity, but would be vilified by those very gallantries which put them in vogue. - It is with these women, as with ministers and favourites at court; they decide upon fashion and characters, as these do

on fortunes and preferments. Pay particular court, therefore, wherever you are, to these female sovereigns of the *beau monde*: their recommendation is a passport through all the realms of politeness. But then, remember that they require minute, officious attentions. You should, if possible, guess at, and anticipate, all their little fancies and inclinations; make yourself familiarly and domestically useful to them, by offering yourself for all their little commissions, and assisting in doing the honours of their houses, and entering with seeming unction into all their little grievances, bustles, and views; for they are always busy. If you are once *ben flaccato* at the Palazzo Borghese, you will soon be in fashion at Rome; and being in fashion will soon fashion you; for that is what you must now think of very seriously.

I am sorry that there is no good dancing-master at Rome; to form your exterior air and carriage, which I doubt are not yet the genteelest in the world. But you may, and I hope you will, in the mean time, observe the air and carriage of those who are reckoned to have the best, and form your own upon them. Ease, gracefulness, and dignity, compose the air and address of a man of fashion; which is as unlike the affected attitudes and motions of a *petit maître*, as it is to the awkward, negligent, clumsy, and slouching manner of a booby.

I am extremely pleased with the account Mr. Harte has given me of the allotment of your time at Rome. Those five hours every morning, which you employ in serious studies with Mr. Harte, are laid out with great interest, and will make you rich all the rest of your life. I do not look upon the subsequent morning hours, which you pass with your *célestes*, to be ill disposed of: there is a kind of connexion between them; and your evening diversions in good company are, in their way, as useful and necessary. This is the way for you to have both weight

and lustre in the world ; and this is the object which I always had in view in your education.

Adieu, my friend ! go on and prosper.

Mr. Grevenkøp has just received Mr. Harte's letter of the 19th, N. S.

LETTER CCXIX.

London, March 8, O. S. 1750.

YOUNG as you are, I hope you are in haste to live ; by living, I mean living with lustre and honour to yourself, with utility to society ; doing what may deserve to be written, or writing what may deserve to be read : I should wish both. Those who consider life in that light will not idly lavish one moment. The present moments are the only ones we are sure of, and as such the most valuable ; but yours are doubly so, at your age ; for the credit, the dignity, the comfort, and the pleasure, of all your future moments, depend upon the use you make of your present ones.

I am extremely satisfied with your present manner of employing your time ; but will you always employ it as well ? I am far from meaning always in the same way ; but I mean as well in proportion, in the variation of age and circumstances. You now study five hours every morning ; I neither suppose that you will, nor desire that you should, do so for the rest of your life. Both business and pleasure will justly and equally break in upon those hours. But then will you always employ the leisure they leave you in useful studies ? If you have but an hour, will you improve that hour, instead of idling it away ? While you have such a friend and monitor with you as Mr. Harte, I am sure you will. But suppose that business and situations should, in six

er seven months, call Mr. Harte away from you ; tell me truly, what may I expect and depend upon from you, when left to yourself? May I be sure that you will employ some part of every day, in adding something to that stock of knowledge which he will have left you? May I hope that you will allot one hour in the week to the care of your own affairs, to keep them in that order and method which every prudent man does? But, above all, may I be convinced that your pleasures, whatever they may be, will be confined within the circle of good company and people of fashion? Those pleasures I recommend to you : I will promote them, I will pay for them ; but I will neither pay for, nor suffer, the unbecoming, disgraceful, and degrading pleasures (they cannot be called pleasures) of low and profligate company. I confess, the pleasures of high life are not always strictly philosophical ; and I believe a stoic would blame my indulgence : but I am yet no stoic, though turned of five-and-fifty ; and I am apt to think that you are rather less so, at eighteen. The pleasures of the table, among people of the first fashion, may indeed sometimes, by accident, run into excesses ; but they will never sink into a continued course of gluttony and drunkenness. The gallantry of high life, though not strictly justifiable, carries, at least, no external marks of infamy about it. Neither the heart, nor the constitution, is corrupted by it ; neither nose nor character lost by it ; manners possibly improved. Play, in good company, is only play, and not gaming ; not deep, and consequently not dangerous, nor dishonourable. It is only the inter-acts of other amusements.

This, I am sure, is not talking to you like an old man, though it is talking to you like an old friend : these are not hard conditions to ask of you. I am certain you have sense enough to know how reasonable they are on my part, how advantageous they are on yours ; but have you resolution enough to perform them ? Can you withstand the examples,

and the invitations, of the profligate, and their infamous missionaries? for I have known many a young fellow seduced by a *mauvaise honte*, that made him ashamed to refuse. These are resolutions which you must form, and steadily execute for yourself, whenever you lose the friendly care and assistance of your *Mentor*. In the mean time, make a greedy use of him; exhaust him, if you can, of all his knowledge; and get the prophet's mantle from him, before he is taken away himself.

You seem to like Rome. How do you go on there? Are you got into the inside of that extraordinary government? Has your abbate Foggini discovered many of those mysteries to you? Have you made an acquaintance with some eminent Jesuits? I know no people in the world more instructive. You would do very well to take one or two such sort of people home with you to dinner every day: it would be only a little *minestra* and *macaroni* the more; and a three or four hours conversation *de suite* produces a thousand useful informations, which short meetings and snatches at third places do not admit of; and many of those gentlemen are by no means unwilling to dine *gratis*. Whenever you meet with a man eminent in any way, feed him, and feed upon him at the same time; it will not only improve you, but give you a reputation of knowledge, and of loving it in others.

I have been lately informed of an Italian book, which I believe may be of use to you, and which, I dare say, you may get at Rome, written by one Alberti, about fourscore or a hundred years ago, a thick quarto. It is a classical description of Italy; from whence, I am assured, that Mr. Addison, to save himself trouble, has taken most of his remarks and classical references. I am told, that it is an excellent book for a traveller in Italy.

What Italian books have you read, or are you reading? Ariosto, I hope, is one of them. Pray apply yourself diligently to Italian; it is so easy a lan-

guage, that, speaking it constantly, and reading it often, must, in six months more, make you perfectly master of it: in which case you will never forget it; for we only forget those things of which we know but little.

But above all things, to all that you learn, to all that you say, and to all that you do, remember to join the *Graces*. All is imperfect without them; with them, every thing is at least tolerable. Nothing could hurt me more than to find you unattended by them. How cruelly should I be shocked, if, at our first meeting, you should present yourself to me without them! Invoke them, and sacrifice to them every moment: they are always kind where they are assiduously courted. For God's sake aim at perfection in every thing: 'Nil actum reputans si quid superesset agendum.' Adieu. Yours, most tenderly.

LETTER CCXX.

London, March 19, O. S. 1750.

MY DEAR FRIEND,

I ACKNOWLEDGE your last letter of the 24th February, N. S. In return for your earthquake, I can tell you that we have had here more than our share of earthquakes; for we had two very strong ones in eight-and-twenty days. They really do too much honour to our cold climate: in your warm one they are compensated by favours from the sun, which we do not enjoy.

I did not think that the present pope was a sort of man, to build seven modern little chapels at the expence of so respectable a piece of antiquity as the *Colliseum*. However, let his holiness's taste of *virtù* be ever so bad, pray get somebody to present you to him, before you leave Rome; and, without hesitation, kiss his slipper, or whatever else the *éti-*

quette of that court requires. I would have you see all those ceremonies; and I presume that you are by this time ready enough at Italian to understand and answer *il Santo Padre* in that language. I hope, too, that you have acquired address, and usage enough of the world, to be presented to any body, without embarrassment or disapprobation. If that is not yet quite perfect, as I cannot suppose that it is entirely, custom will improve it daily, and habit at last complete it. I have for some time told you, that the great difficulties are pretty well conquered. You have acquired knowledge, which is the *principium et fons*; but you have now a variety of lesser things to attend to, which collectively make one great and important object. You easily guess that I mean the graces, the air, address, politeness, and, in short, the whole *tournure* and *agréments* of a man of fashion: so many little things conspire to form that *tournure*, that, though separately they seem too insignificant to mention, yet aggregately they are too material (for me, who think for you down to the very lowest things) to omit. For instance; do you use yourself to carve, eat, and drink, genteelly, and with ease? do you take care to walk, sit, stand, and present yourself, gracefully? are you sufficiently upon your guard against awkward attitudes, and illiberal, ill-bred, and disgusting habits; such as scratching yourself, putting your fingers in your mouth, nose, and ears? tricks always acquired at schools, often too much neglected afterwards; but, however, extremely ill-bred and nauseous: for I do not conceive that any man has a right to exhibit in company any one excrement more than another. Do you dress well, and think a little of the *brillant* in your person? That too is necessary, because it is *prévenant*. Do you aim at easy, engaging, but at the same time, civil or respectful manners, according to the company you are in? These, and a thousand other things, which you will observe in people of fashion, better than I can describe them,

are absolutely necessary for every man ; but still more for you, than for almost any man living. The showish, the shining, the engaging parts of the character of a fine gentleman should (considering your destination) be the principal objects of your present attention.

When you return here, I am apt to think that you will find something better to do, than to run to Mr. Osborne's at Gray's Inn, to pick up scarce books. Buy good books, and read them : the best books are the commonest, and the last editions are always the best, if the editors are not blockheads ; for they may profit of the former. But take care not to understand editions and title-pages too well. It always smells of pedantry, and not always of learning. What curious books I have (they are indeed but few) shall be at your service. I have some of the Old Callana, and the Machiavel of 1550. Beware of the *bibliomanie*.

In the midst of either your studies, or your pleasures, pray never lose view of the object of your destination : I mean, the political affairs of Europe. Follow them politically, chronologically, and geographically, through the news-papers, and trace up the facts which you meet with there, to their sources ; as for example : consult the treaties of *Neustadt* and *Ado*, with regard to the disputes which you read of every day in the public papers, between Russia and Sweden. For the affairs of Italy, which are reported to be the objects of present negotiations, recur to the quadruple alliance of the year 1718, and follow them down through their several variations to the treaty of *Aix-la-Chapelle*, 1748 ; in which (by the bye) you will find the very different tenures by which the infant Don Philip, your namesake, holds Parma and Placentia. Consult also the emperor Charles the Sixth's act of cession of the kingdom of Naples and Sicily, in 1736. The succession to the kingdoms of Naples and Sicily being a point, which, upon the death of the present king of Spain, is likely to

occasion some disputes, do not lose the thread of these matters ; which is carried on with great ease, but, if once broken, is resumed with difficulty.

Pray tell Mr. Harte, that I have sent his packet to Baron Firmian, by Count Einsiedlen, who is gone from hence this day to Germany, and passes through Vienna in his way to Italy, where he is in hopes of crossing upon you somewhere or other. Adieu, my dear friend !—*Χαίρες, Χαίρες.*

LETTER CCXXI.

London, March 29, O. S. 1750.

MY DEAR FRIEND,

YOU are now, I suppose, at Naples, in a new scene of *virtù*, examining all the curiosities of Herculaneum, watching the eruptions of Mount Vesuvius, and surveying the magnificent churches and public buildings by which Naples is distinguished. You have a court there into the bargain, which I hope you frequent and attend to. Polite manners, a versatility of mind, a complaisance even to enemies, and the *volto sciolto* with the *pensieri stretti*, are only to be learned at courts ; and must be well learned by whoever would either shine or thrive in them. Though they do not change the nature, they smooth and soften the manners of mankind. Vigilance, dexterity, and flexibility, supply the place of natural force ; and it is the ablest mind, not the strongest body, that prevails there. Monsieur and Madame Fogliani will, I am sure, show you all the politeness of courts ; for I know no better-bred people than they are. Domesticate yourself there while you stay at Naples, and lay aside the English coldness and formality. You have also a letter to Comte Mahony, whose house I hope you frequent, as it is

the resort of the best company. His sister, Madame Bulkeley, is now here, and had I known of your going so soon to Naples, I would have got you, *ex abundanti*, a letter from her to her brother. The conversation of the moderns in the evening is full as necessary for you, as that of the ancients in the morning.

You would do well, while you are at Naples, to read some very short history of that kingdom. It has had great variety of masters, and has occasioned many wars; the general history of which will enable you to ask many proper questions, and to receive useful informations in return. Inquire into the manner and form of that government; for constitution it has none, being an absolute one; but the most absolute governments have certain customs and forms, which are more or less observed by their respective tyrants. In China it is the fashion for the emperors, absolute as they are, to govern with justice and equity; as in the other oriental monarchies it is the custom to govern by violence and cruelty. The king of France, as absolute in fact as any of them, is by custom only more gentle; for I know of no constitutional bar to his will. England is now the only monarchy in the world that can properly be said to have a constitution; for the people's rights and liberties are secured by laws. I cannot reckon Sweden and Poland to be monarchies; those two kings having little more to say than the dogs at Venice. I do not presume to say any thing of the constitution of the empire to you, who are '*jurisperitorum Germanicorum facile princeps*.'

When you write to me, which, by the way, you do pretty seldom, tell me rather whom you see, than what you see. Inform me of your evening transactions and acquaintances; where, and how, you pass your evenings; what English people you meet with, and a hint of their characters; what people of learning you have made acquaintance with; and, if you will trust me with so important an affair, what *belle*

passion inflames you. I interest myself most in what personally concerns you most; and this is a very critical year in your life. To talk like a virtuoso, your canvas is, I think, a good one, and *Raphael Harte* has drawn the outlines admirably; nothing is now wanting but the colouring of Titian, and the graces, the *marbidezza* of Guido; but that is a great deal. You must get them soon, or you will never get them at all. 'Per la lingua Italiana sono sicuro ch' ella n'è adesso professore, a segno tale ch' io non ardisca dirle altra cosa in quella lingua se non. Addio.'

LETTER CCXXII.

London, April 26, O. S. 1750.

MY DEAR FRIEND,

AS your journey to Paris approaches, and as that period will, one way or other, be of infinite consequence to you, my letters will henceforwards be principally calculated for that meridian. You will be left there to your own discretion, instead of Mr. Harte's; and you will allow me, I am sure, to distrust a little the discretion of eighteen. You will find in the academy a number of young fellows much less discreet than yourself. These will all be your acquaintances; but look about you first and inquire into their respective characters, before you form any connections among them; and, *ceteris paribus*, single out those of the most considerable rank and family. Show them a distinguishing attention; by which means you will get into their respective houses, and keep the best company. All those French young fellows are excessively *étourdis*: be upon your guard against scrapes and quarrels: have no plessantries with them, no *jeux de mains*, no *coups de chambrière*, which frequently bring on

quarrels. Be as lively as they, if you please, but at the same time be a little wiser than they. As to letters, you will find most of them ignorant: do not reproach them with that ignorance, nor make them feel your superiority. It is not their fault; they are all bred up for the army: but, on the other hand, do not allow their ignorance and idleness to break in upon those morning hours which you may be able to allot to your serious studies. No breakfastings with them, which consume a great deal of time; but tell them (not magisterially and sententiously) that you will read two or three hours in the morning, and that, for the rest of the day, you are very much at their service. Though, by the way, I hope you will keep wiser company in the evenings.

I must insist upon your never going to what is called the English coffee-house at Paris, which is the resort of all the scrub English, and also of the fugitive and attainted Scotch and Irish: party quarrels, and drunken squabbles, are very frequent there; and I do not know a more degrading place in all Paris. Coffee-houses and taverns are by no means creditable at Paris. Be cautiously upon your guard against the infinite number of fine-dressed and fine-spoken *chevaliers d'industrie* and *aventuriers*, which swarm at Paris; and keep every body civilly at arm's length, of whose real character or rank you are not previously informed. Monsieur le Comte or Monsieur le Chevalier, in a handsome laced coat, *et très mis*, accosts you at the play, or some other public place; he conceives, at first sight, an infinite regard for you; he sees that you are a stranger of the first distinction; he offers you his services, and wishes nothing more ardently than to contribute, as far as may be in his little power, to procure you *les agrémens de Paris*. He is acquainted with some ladies of condition, 'qui préfèrent une petite société agréable, et des petits soupers amiables d'honnêtes gens, au tumulte et à la dissipation de Paris;' and he will, with the greatest pleasure imaginable, have

the honour of introducing you to these ladies of quality. Well, if you were to accept of this kind offer, and go with him, you would find *au troisième* a handsome and painted p——d strumpet, in a tarnished silver or gold second-hand robe; playing a sham party at cards for livres, with three or four sharpers, well dressed enough, and dignified by the title of marquis, comte, and chevalier. The lady receives you 'in the most polite and gracious manner, and with all those *complimens de routine* which every French woman has equally. Though she loves retirement, and shuns *le grand monde*, yet she confesses herself obliged to the marquis for having procured her so inestimable, so accomplished an acquaintance as yourself; but her concern is how to amuse you, for she never suffers play at her house for above a livre; if you can amuse yourself with that low play till supper, *à la bonne heure*. Accordingly you sit down to that little play, at which the good company takes care that you should win fifteen or sixteen livres, which gives them an opportunity of celebrating both your good luck and your good play. Supper comes up, and a good one it is, upon the strength of your being to pay for it. 'La marquise en fait les honneurs au mieux,' talks sentiments, *mœurs, et morale*; interlarded with *enjouement*, and accompanied with some oblique ogles, which bid you not despair in time. After supper, pharaon, lansquenet, or quinze, happen accidentally to be mentioned: the chevalier proposes playing at one of them for half an hour: the marquise exclaims against it, and vows she will not suffer it, but is at last prevailed upon, by being assured 'que ce ne sera que pour des riens.' Then the wished-for moment is come, the operation begins: you are cheated, at best, of all the money in your pocket, and if you stay late, very probably robbed of your watch and snuff-box, possibly murdered for greater security. This, I can assure you, is not exaggerated, but a literal description of what happens every day to

some raw and inexperienced stranger at Paris. Remember to receive all these civil gentlemen, who take such a fancy to you at first sight, very coldly; and take care always to be previously engaged, whatever party they propose to you. You may happen sometimes in very great and good companies to meet with some dextrous gentlemen, who may be very desirous, and also very sure, to win your money, if they can but engage you to play with them. Therefore lay it down as an invariable rule never to play with men, but only with women of fashion, at low play, or with women and men mixed. But at the same time, whenever you are asked to play deeper than you would, do not refuse it gravely and sententiously, alleging the folly of staking what would be very inconvenient to one to lose, against what one does not want to win; but parry those invitations ludicrously, *et en badinant*. Say that, if you were sure to lose, you might possibly play, but that, as you may as well win, you dread 'l'embaras des richesses,' ever since you have seen what an incumbrance they were to poor Harlequin, and that therefore you are determined never to venture the winning above two louis a day: this sort of light trifling way of declining invitations to vice and folly is more becoming your age, and at the same time more effectual, than grave philosophical refusals. A young fellow who seems to have no will of his own, and who does every thing that is asked of him, is called a very good-natured, but at the same time is thought a very silly young fellow. Act wisely, upon solid principles, and from true motives; but keep them to yourself, and never talk sententiously. When you are invited to drink, say you wish you could, but that so little makes you both drunk and sick, 'que le jeu ne vaut pas la chandelle.'

Pray show great attention, and make your court, to Monsieur de la Guérinière; he is well with Prince Charles, and many people of the first distinction at Paris: his commendations will raise your character

there, not to mention that his favour will be of use to you in the academy itself. For the reasons which I mentioned to you in my last, I would have you be *interne* in the academy for the first six months ; but after that, I promise you that you shall have lodgings of your own *dans un hotel garni*, if in the mean time I hear well of you, and that you frequent and are esteemed in the best French companies. You want nothing now, thank God, but exterior advantages, that last polish, that *tournure du monde*, and those graces, which are so necessary to adorn and give efficacy to the most solid merit. They are only to be acquired in the best companies, and better in the best French companies than in any other. You will not want opportunities, for I shall send you letters that will establish you in the most distinguished companies, not only of the *beau monde*, but of the *beaux esprits* too. Dedicate, therefore, I beg of you, that whole year to your own advantage, and final improvement ; and do not be diverted from those objects by idle dissipations, low seduction, or bad example. After that year, do whatever you please ; I will interfere no longer in your conduct ; for I am sure both you and I shall be safe then. Adieu.

LETTER CCXXIII.

London, April 30, O. S. 1750.

MY DEAR FRIEND,

MR. Harte, who in all his letters gives you some dash of panegyric, told me in his last a thing that pleases me extremely ; which was, that at Rome you had constantly preferred the established Italian assemblies to the English conventicles, set up against them by dissenting English ladies. That shows senses and that you know what you are sent abroad

fer. It is of much more consequence to know the *secrets multorum hominum* than the *verbes*. Pray continue this judicious conduct wherever you go, especially at Paris, where; instead of thirty, you will find above three hundred English, herding together, and conversing with no one French body.

The life of *les Milords Anglois* is regularly, or if you will irregularly, this: Assoon as they rise, which is very late, they breakfast together, to the utter loss of two good morning hours. Then they go by coachfals to the Palais, the Invalides, and Notre-Dame; from thence to the English coffee-house, where they make up their tavern-party for dinner. From dinner, where they drink quick, they adjourn in clusters to the play, where they crowd up the stage, drest up in very fine clothes, very ill made by a Scotch or Irish tailor. From the play to the tavern again, where they get very drunk, and where they either quarrel among themselves, or sally forth, commit some riot in the streets, and are taken up by the watch. Those who do not speak French before they go, are sure to learn none there. Their tender vows are addressed to their Irish laundress, unless by chance some itinerant Englishwoman, eloped from her husband, or her creditors, defrauds her of them. Thus they return home, more petulant, but not more informed, than when they left it; and shew, as they think, their improvement, by affectedly both speaking and dressing in broken French.

Hanc tu, *Romane*, caveto.

Connect yourself, while you are in France, entirely with the French; improve yourself with the old, divert yourself with the young; conform cheerfully to their customs, even to their little follies, but not to their vices. Do not, however, remonstrate or preach against them; for remonstrances do not suit with your age. In French companies in general you will not find much learning, therefore

take care not to brandish yours in their faces. People hate those who make them feel their own inferiority. Conceal all your learning carefully, and reserve it for the company of *les gens d'église*, or *les gens de robe*; and even then let them rather extort it from you, than find you over willing to draw it. You are then thought, from that seeming unwillingness, to have still more knowledge than it may be you really have, and with the additional merit of modesty into the bargain. A man who talks of, or even hints at his *bonnes fortunes*, is seldom believed, or if believed, much blamed: whereas, a man who conceals with care is often supposed to have more than he has, and his reputation of discretion gets him others. It is just so with a man of learning; if he affects to show it, it is questioned, and he is reckoned only superficial; but if afterwards it appears that he really has it, he is pronounced a pedant. Real merit of any kind, *ubi est, non potest diu celeri*; it will be discovered, and nothing can depreciate it, but a man's exhibiting it himself. It may not always be rewarded as it ought; but it will always be known. You will in general find the women in the *bonse monde* at Paris more instructed than the men, who are bred up singly for the army, and thrown into it at twelve or thirteen years old: but then that sort of education, which makes them ignorant of books, gives them a great knowledge of the world, an easy address, and polite manners.

Fashion is more tyrannical at Paris than in any other place in the world: it governs even more absolutely than their king, which is saying a great deal. The least revolt against it is punished by proscription. You must observe and conform to all the minutiae of it, if you will be in fashion there yourself; and if you are not in fashion, you are nobody. Get therefore, at all events, into the company of those men and women *qui donnent le ton*; and though at first you should be admitted upon that shining theatre only as a *persona grata*, persist, persevere, and

you will soon have a part given you. Take great care never to tell in one company what you see or hear in another, much less to divert the present company at the expense of the last; but let discretion and secrecy be known parts of your character. They will carry you much farther, and much safer, than more shining talents. Be upon your guard against quarrels at Paris: honour is extremely nice there, though the asserting of it is exceedingly penal. Therefore '*point de mauvaises plaisanteries, point de jeux de main, et point de raillerie piquante.*'

Paris is the place in the world where, if you please, you may the best unite the *utile* and the *dulce*. Even your pleasures will be your improvements, if you take them with the people of the place, and in high life. From what you have hitherto done every where else, I have just reason to believe, that you will do every thing you ought at Paris. Remember that it is your decisive moment: whatever you do there will be known to thousands here; and your character there, whatever it is, will get before you hither. You will meet with it at London. May you and I both have reason to rejoice at that meeting! Adieu.

LETTER CCXXIV.

London, May 8, O. S. 1756.

MY DEAR FRIEND,

AT your age the love of pleasures is extremely natural, and the enjoyment of them not unbecoming; but the danger at your age, is, mistaking the object, and setting out wrong in the pursuit. The character of a man of pleasure dazzles young eyes; they do not see their way to it distinctly, and fall into vice and profligacy. I remember a strong instance of this a great many years ago. A young fellow, determined to shine as a man of pleasure, was

the play called the *Libertine destroyed*, a translation of *le Festin de Pierre* of Moliere's. He was so struck with what he thought the fine character of the libertine, that he swore he would be the *Libertine destroyed*. Some friends asked him, whether he had not better content himself with being only the libertine, without being *destroyed*? to which he answered with great warmth, 'No; for that being destroyed was the perfection of the whole.' This, extravagant as it seems in this light, is really the case of many an unfortunate young fellow, who, captivated by the name of pleasures, rushes indiscriminately, and without taste, into them all, and is finally *destroyed*. I am not stoically advising, nor personally preaching to you, to be a stoic at your age; far from it: I am pointing out to you the paths to pleasures, and am endeavouring only to quicken and heighten them for you. Enjoy pleasures, but let them be your own, and then you will taste them: but adopt none; trust to Nature for genuine ones. The pleasures that you would feel, you must earn; the man who gives himself up to all, feels none sensibly. Sardanapalus, I am convinced, never in his life felt any. Those only who join serious occupations with pleasures, feel either as they should do. Alcibiades, though addicted to the most shameful excesses, gave some time to philosophy, and some to business. Julius Cæsar joined business with pleasure so properly, that they mutually assisted each other; and though he was the husband of all the wives at Rome, he found time to be one of the best scholars, almost the best orator, and absolutely the best general there. An uninterrupted life of pleasure is as insipid as contemptible. Some hours given every day to serious business, must whet both the mind and the senses, to enjoy those of pleasure. A surfeited glutton, an emaciated sot, and an enervated, rotten whore-master, never enjoy the pleasures to which they devote themselves; they are only so many human-sacrifices to false gods. The

pleasures of low life are all of this mistaken, merely sensual, and disgraceful nature; whereas those of high life, and in good company (though possibly in themselves not more moral), are more delicate, more refined, less dangerous, and less disgraceful; and, in the common course of things, not reckoned disgraceful at all. In short, pleasure must not, nay cannot, be the business of a man of sense and character; but it may be, and is, his relief, his reward. It is particularly so with regard to the women, who have the utmost contempt for those men, that, having no character nor consideration with their own sex, frivolously pass their whole time in *ruelles*, and at *toilettes*. They look upon them as their lumber, and remove them whenever they can get better furniture. Women choose their favourites more by the ear than by any other of their senses, or even their understandings. The man whom they hear the most commended by the men, will always be the best received by them. Such a conquest flatters their vanity, and vanity is their universal, if not their strongest passion. A distinguished shining character is irresistible with them; they crowd to, nay, they even quarrel for the danger, in hopes of the triumph: though by the way (to use a vulgar expression) she who conquers only catches a Tartar, and becomes the slave of her captive. 'Mais c'est leur affaire.' Divide your time between useful occupations and elegant pleasures. The morning seems to belong to study, business, or serious conversations with men of learning and figure; not that I exclude an occasional hour at a *toilette*. From sitting down to dinner, the proper business of the day is pleasure, unless real business, which must never be postponed for pleasure, happen accidentally to interfere. In good company, the pleasures of the table are always carried to a certain point of delicacy and gratification, but never to excess and riot. Plays, operas, balls, suppers, gay conversations in polite and cheerful companies, properly conclude

the evenings; not to mention the tender looks that you may direct, and the sighs that you may offer, upon these several occasions, to some propitious or unpropitious female deity whose character and manners will neither disgrace nor corrupt yours. This is the life of a man of real sense and pleasure; and by this distribution of your time, and choice of your pleasures, you will be equally qualified for the *busy*, or the *beau monde*. You see I am not rigid, and do not require that you and I should be of the same age. What I say to you, therefore, should have the more weight, as coming from a friend, not a father. But low company, and their low vices, their indecent riots, and profligacy, I never will bear, nor forgive.

I have lately received two volumes of treatises, in German and Latin, from Hawkins, with your orders, under your own hand, to take care of them for you; which orders I shall most dutifully and punctually obey, and they wait for you in my library, together with your great collection of rare books, which your mamma sent me upon removing from her old house.

I hope you not only keep up, but improve in your German, for it will be of great use to you when you come into business, and the more so, as you will be almost the only Englishman who either can speak or understand it. Pray speak it constantly to all Germans, wherever you meet them, and you will meet multitudes of them at Paris. Is Italian now become easy and familiar to you? Can you speak it with the same fluency that you can speak German? You cannot conceive what an advantage it will give you in negotiations, to possess Italian, German, and French perfectly, so as to understand all the force and *finesse* of those three languages. If two men of equal talents negotiate together, he who best understands the language in which the negotiation is carried on, will infallibly get the better of the other. The signification and force of one single word is often of great consequence in a treaty, and even in a letter,

Remember the graces, for without them agni facies è vana. Adieu.

LETTER CCXXV.

London, May 17, O. S. 1750.

MY DEAR FRIEND,

YOUR apprenticeship is near out, and you are soon to set up for yourself: that approaching moment is a critical one for you, and an anxious one for me. A tradesman who would succeed in his way, must begin by establishing a character of integrity and good manners: without the former, nobody will go to his shop at all; without the latter, nobody will go there twice. This rule does not exclude the fair arts of trade. He may sell his goods at the best price he can, within certain bounds. He may avail himself of the humour, the whims, and the fantastical tastes of his customers; but what he warrants to be good must be really so, what he seriously asserts must be true, or his first fraudulent profits will soon end in a bankruptcy. It is the same in higher life, and in the great business of the world. A man who does not solidly establish, and really deserve, a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt. People easily pardon in young men, the common irregularities of the senses; but they do not forgive the least vice of the heart. The heart never grows better by age; I fear rather worse; always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older. But should a bad young heart, accompanied with a good head (which, by the way, very seldom is the case), really reform in a more advanced

age, from a consciousness of its folly, as well as of his guilt ; such a conversion would only be thought prudential and political, but never sincere. I hope in God, and I verily believe, that you want no moral virtue. But the possession of all the moral virtues, *in actu primo*, as the logicians call it, is not sufficient ; you must have them *in actu secundo* too : nay, that is not sufficient neither ; you must have the reputation of them also. Your character in the world must be built upon that solid foundation, or it will soon fall, and upon your own head. You cannot, therefore, be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends. Let no conversation, no example, no fashion, no *bon mot*, no silly desire of seeming to be above what most knaves and many fools call prejudices, ever tempt you to avow, extenuate, or laugh at, the least breach of morality ; but show upon all occasions, and take all occasions to show, a detestation and abhorrence of it. There, though young, you ought to be strict ; and there only, while young, it becomes you to be strict and severe. But there too, spare the persons, while you lash the crimes. All this relates, as you easily judge, to the vices of the heart, such as lying, fraud, envy, malice, detraction, &c. and I do not extend it to the little frailties of youth, flowing from high spirits, and warm blood. It would ill become you, at your age, to declaim against, and sententiously censure, a gallantry, an accidental excess of the table, a frolic, an inadvertency : no, keep as free from them yourself as you can ; but say nothing against them in others. They certainly mend by time, often by reason ; and a man's worldly character is not affected by them, provided it be pure in other respects.

• To come now to a point of much less, but yet of very great consequence, at your first setting out. Be extremely upon your guard against vanity, the common failing of unexperienced youth ; but particularly against that kind of vanity, that dubs a man

a coxcomb; a character which once acquired is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shows a disgusting presumption upon the rest. Another desires to appear successful among the women; he hints at the encouragement he has received from those of the most distinguished rank and beauty; and intimates a particular connexion with some one: if it is true, it is ungenerous; if false, it is infamous: but in either case he destroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the least relation to themselves; such as being descended from, related to, or acquainted with, people of distinguished merit, and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such-a-one, and their intimate friend Mr. Such-a-one, with whom, possibly they are hardly acquainted. But admitting it all to be as they would have it, what then? Have they the more merit for these accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never-failing one—That you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty, I do not mean timidity, and awkward bashfulness. On the contrary, be inwardly firm and steady; know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover: and people always magnify their own discoveries, as they lessen those of others.

For God's sake revolve all these things seriously in your thoughts, before you launch out alone into the ocean of Paris. Recollect the observations that you have yourself made upon mankind, compare and connect them with my instructions, and then act systematically and consequentially from them; not *au jour la journée*. Lay your little plan now, which you will hereafter extend and improve by your own observations, and by the advice of those who can never mean to mislead you; I mean, Mr. Harte and myself.

LETTER CCXXVI.

London, May 24, O. S. 1750.

MY DEAR FRIEND,

I RECEIVED yesterday your letter of the 7th, N. S. from Naples, to which place I find you have travelled, classically, critically, and *de virtuosio*. You did right; for whatever is worth seeing at all, is worth seeing well, and better than most people see it. It is a poor and frivolous excuse, when any thing curious is talked of, that one has seen, to say, 'I saw it, but really I did not much mind it.' Why did they go to see it, if they would not mind it? or why would they not mind it when they saw it? Now you are at Naples you pass part of your time there 'en honnête homme, de garbato cavaliere,' in the court, and the best companies. I am told that strangers are received with the utmost hospitality at Prince —; 'que lui il fait bonne chère, et que madame la princesse donne chère entière; mais que sa chair est plus que hazardée ou mortifiée même;' which, in plain English, means, that she is not only tender, but rotten. If this be true, as I am pretty sure it is, one may say to her in a literal sense, '*juvenumque prodis, publica cura.*'

Mr. Harte informs me that you are clothed, in

sumptuous apparel; a young fellow should be so, especially abroad, where fine clothes are so generally the fashion. Next to their being fine, they should be well made, and worn easily: for a man is only the less genteel for a fine coat, if in wearing it he shows a regard for it, and is not as easy in it as if it were a plain one.

I thank you for your drawing, which I am impatient to see, and which I shall hang up in a new gallery that I am building at Blackheath, and very fond of; but I am still more impatient for another copy, which I wonder I have not yet received; I mean the copy of your countenance. I believe, were that a whole length, it would still fall a good deal short of the dimensions of the drawing after Domenichino, which you say is about eight feet high; and I take you, as well as myself, to be of the family of the *Piccolomini*. Mr. Bathurst tells me, that he thinks you rather taller than I am; if so, you may very possibly get up to five feet eight inches, which I would compound for, though I would wish you five feet ten. In truth, what do I not wish you, that has a tendency to perfection? I say a tendency only, for absolute perfection is not in human nature, so that it would be idle to wish it. But I am very willing to compound for your coming nearer to perfection than the generality of your contemporaries: without a compliment to you, I think you bid fair for that. Mr. Harte affirms (and, if it were consistent with his character, would I believe swear) that you have no vices of the heart; you have undoubtedly a stock both of ancient and modern learning which, I will venture to say, nobody of your age has, and which must now daily increase, do what you will. What then do you want towards that practicable degree of perfection which I wish you? Nothing but the knowledge, the turn, and the manners, of the world; I mean the *bona moria*. These it is impossible that you can yet have quite right: they are not given, they must be learnt.

But then, on the other hand, it is impossible not to acquire them, if one has a mind to them; for they are acquired insensibly, by keeping good company, if one has but the least attention to their characters and manners. Every man becomes, to a certain degree, what the people he generally converses with are. He catches their air, their manners, and even their way of thinking: If he observes with attention, he will catch them soon; but if he does not, he will at long run contract them insensibly. I know nothing in the world but poetry that is not to be acquired by application and care. The sum total of this is a very comfortable one for you, as it plainly amounts to this, in your favour; that you now want nothing but what even your pleasures, if they are liberal ones, will teach you. I congratulate both you and myself upon your being in such a situation, that excepting your exercises, nothing is now wanting but pleasures to complete you. Take them, but (as I am sure you will) with people of the first fashion wherever you are, and the business is done. Your exercises at Paris, which I am sure you will attend to, will supple and fashion your body; and the company you will keep there will, with some degree of observation on your part, soon give you the air, address, manners, in short, *le ton de la bonne compagnie*. Let not those considerations, however, make you vain, they are only between you and me; but as they are very comfortable ones, they may justly give you a manly assurance, a firmness, a steadiness, without which a man can neither be well-bred, or in any light appear to advantage, or really what he is. They may justly remove all timidity, awkward bashfulness, low diffidence of one's self, and mean abject complaisance to every or any body's opinion. La Bruyere says, very truly, '*on ne vaut dans ce monde, que ce que l'on veut valoir*;' it is a right principle to proceed upon in the world, taking care only to guard against the appearances and outward symptoms of vanity. Your whole time,

you see, turns upon the company you keep for the future. I have laid you in variety of the best at Paris, where, at your arrival, you will find a cargo of letters, to very different sorts of people, as *beaux esprits, sçavants, et belles dames*. These, if you will frequent them, will form you, not only by their examples, but by their advice and admonitions in private, as I have desired them to do; and consequently add to what you have, the only one thing now needful.

Pray tell me what Italian books you have read, and whether that language is now becoming familiar to you. Read Ariosto and Tasso through, and then you will have read all the Italian poets who, in my opinion, are worth reading. In all events, when you get to Paris, take a good Italian master to read Italian with you three times a week; not only to keep what you have already, which you would otherwise forget, but also to perfect you in the rest. It is a great pleasure, as well as a great advantage, to be able to speak to people of all nations, and well, in their own language. Aim at perfection in every thing, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it, than those whose laziness and despondency make them give it up as unattainable. 'Magnis tamen excidit ausis,' is a degree of praise which will always attend a noble and shining temerity, and a much better sign in a young fellow, than 'serpere humi, tatus minimus timidusque procellis.' For men, as well as women,

— born to be controll'd,
Steep to the forward and the bold.

A man who sets out in the world with real timidity and diffidence, has not an equal chance in it; he will be discouraged, put by, or trampled upon. But to succeed, a man, especially a young one, should have inward firmness, steadiness, and intrepidity; with

exterior modesty, and seeming diffidence. He must modestly, but resolutely, assert his own rights and privileges. *Subtiliter in modo, but fortiter in re.* He should have an apparent frankness and openness, but with inward caution and closeness. All these things will come to you by frequenting and observing good company. And by good company, I mean that sort of company, which is called good company by every body of the plate. When all this is over, we shall meet; and then we will talk over, *tête-à-tête*, the various little finishing strokes, which conversation and acquaintance occasionally suggest, and which cannot be methodically written.

Tell Mr. Harte that I have received his two letters of the 2d and 8th, N. S. which, as soon as I have received a third, I will answer. Adieu, my dear! I find you will do.

LETTER CCXXVII.

London, June 5, O. S. 1750.

MY DEAR FRIEND,

I HAVE received your picture, which I have long waited for with impatience: I wanted to see your countenance, from whence I am very apt, as I believe most people are, to form some general opinion of the mind. If the painter has taken you as well as he has done Mr. Harte (for his picture is by far the most like I ever saw in my life), I draw good conclusions from your countenance; which has both spirit and *finesse* in it. In bulk you are pretty well increased since I saw you; if your height is not increased in proportion, I desire that you will make haste to complete it. Seriously, I believe that your exercises at Paris will make you shoot up to a good size; your legs, by all account, seem to promise it. Dancing excepted, the wholesome part is the best part of these

academical exercises. *Ne dégraissez point leur honneur.* A propos of exercises; I have prepared every thing for your reception at Monsieur de la Guérinière's; and your room, &c. will be ready at your arrival. I am sure you must be sensible how much better it will be for you to be *interne* in the academy, for the first six or seven months, at least, than to be *en hotel garni*, at some distance from it, and obliged to go to it every morning, let the weather be what it will, not to mention the loss of time too; besides, by living and boarding in the academy, you will make an acquaintance with half the young fellows of fashion at Paris; and in a very little while be looked upon as one of them in all French companies; an advantage that has never yet happened to any one Englishman that I have known. I am sure you do not suppose that the difference of the expense, which is, but a trifle, has any weight with me in this resolution. You have the French language so perfectly, and you will acquire the French *tournure* so soon, that I do not know any body likely to pass his time so well at Paris as yourself. Our young countrymen have generally too little French, and too bad address, either to present themselves, or be well received, in the best French companies; and, as a proof of it, there is no one instance of an Englishman's having ever been suspected of a gallantry with a French woman of condition, though every French woman of condition is more than suspected of having a gallantry. But they take up with the disgraceful and dangerous commerce of prostitutes, actresses, dancing women, and that sort of trash; though, if they had common address, better achievements would be extremely easy. *Un arrangement*, which is, in plain English, a gallantry, is, at Paris, as necessary a part of a woman of fashion's establishment, as her house, table, coach, &c. A young fellow must therefore be a very awkward one to be reduced to, or of a very singular taste to prefer, drabs and danger, to a commerce (in the course of the world not disgraceful) with a woman

of health, education, and rank. Nothing sinks a young man into low company, both of women and men, so surely, as timidity, and diffidence of himself. If he thinks that he shall not, he may depend upon it he will not, please. But, with proper endeavours to please, and a degree of persuasion that he shall, it is almost certain that he will. How many people does one meet with every-where, who, with very moderate parts, and very little knowledge, push themselves pretty far, singly by being sanguine, enterprising, and persevering! They will take no denial from man or woman; difficulties do not discourage them; repulsed twice or thrice, they rally, they charge again, and nine times in ten prevail at last. The same means will much sooner, and more certainly, attain the same ends, with your parts and knowledge. You have a fund to be sanguine upon, and good forces to rally. In business (talents supposed) nothing is more effectual, or successful, than a good, though concealed opinion of one's self, a firm resolution, and an unwearied perseverance. None but madmen attempt impossibilities; and whatever is possible, is one way or another to be brought about. If one method fails, try another, and suit your methods to the characters you have to do with. At the treaty of the Pyrenees which Cardinal Mazarin and Don Louis de Haro concluded, *'dans l'isle des Faisans,'* the latter carried some very important points by his constant and cool perseverance.

The cardinal had all the Italian vivacity and impatience; Don Louis, all the Spanish prudence and tenaciousness. The point which the cardinal had most at heart was, to hinder the re-establishment of the Prince of Condé, his implacable enemy; but he was in haste to conclude, and impatient to return to court, where absence is always dangerous. Don Louis observed this, and never failed at every conference to bring the affair of the Prince of Condé upon the tapis. The cardinal for some time refused

even to treat upon it: Don Louis, with the same *sang froid*, as constantly persisted, till he at last prevailed, contrary to the intentions and the interest both of the cardinal and of his court. Sense must distinguish between what is impossible, and what is only difficult; and spirit and perseverance will get the better of the latter. Every man is to be had one way or another, and every woman almost any way. I must not omit one thing, which is previously necessary to this, and indeed to every thing else, which is attention, a flexibility of attention, never to be wholly engrossed by any past or future object, but instantly directed to the present one, be it what it will. An absent man can make but few observations, and those will be disjointed and imperfect ones, as half the circumstances must necessarily escape him. He can pursue nothing steadily, because his absences make him lose his way. They are very disagreeable, and hardly to be tolerated, in old age; but in youth they cannot be forgiven. If you find that you have the least tendency to them, pray watch yourself very carefully, and you may prevent them now; but if you let them grow into a habit, you will find it very difficult to cure them hereafter; and a worse distemper I do not know.

I heard with great satisfaction the other day, from one who has been lately at Rome, that nobody was better received in the best companies than yourself. The same thing, I dare say, will happen to you at Paris, where they are particularly kind to all strangers who will be civil to them, and show a desire of pleasing. But they must be flattered a little, not only by words, but by a seeming preference given to their country, their manners, and their customs; which is but a very small price to pay for a very good reception. Were I in Africa, I would pay it to a negro for his good-will. Adieu.

LETTER CCXXVIII.

London, June 11, O. S. 1750.

MY DEAR FRIEND,

THE president Montesquieu (whom you will be acquainted with at Paris) after having laid down, in his book *de l'Esprit des Loix*, the nature and principles of the three different kinds of government, viz. the democratical, the monarchical, and the despotie, treats of the education necessary for each respective form. His chapter upon the education proper for the monarchical, I thought worth transcribing, and sending to you. You will observe that the monarchy which he has in his eye is France.

* Ce n'est point dans les maisons publiques où l'on instruit l'enfance, que l'on reçoit dans les monarchies la principale éducation; c'est lorsque l'on entre dans le monde que l'éducation en quelque façon commence. Là est l'école de ce que l'on appelle l'honneur, ce maître universel, qui doit partout nous conduire.

C'est là que l'on voit et que l'on entend toujours dire trois choses, qu'il faut mettre dans les vertus une certaine noblesse, dans les mœurs une certaine franchise, dans les manières une certaine politesse.

* In monarchies, the principal branch of education is not taught in colleges, or academies. It commences, in some measure, at our setting out in the world; for this is the school of what we call honour, that universal preceptor, which ought every where to be our guide.

Here it is that we constantly hear three rules or maxims, viz. That we should have a certain nobleness in our virtues, a kind of frankness in our morals, and a particular politeness in our behaviour,

Les vertus qu'on nous y montre sont toujours moins ce que l'on doit aux autres, que ce que l'on se doit à soi-même; elles ne sont pas tant ce qui nous appelle vers nos concitoyens, que ce qui nous en distingue.

On n'y juge pas les actions des hommes comme bonnes, mais comme belles; comme justes, mais comme grandes; comme raisonnables, mais comme extraordinaires.

Dès que l'honneur y peut trouver quelque chose de noble, il est ou le juge qui les rend légitimes, ou le sophiste qui les justifie.

Il permet la galanterie lors qu'elle est unie à l'idée du sentiment du cœur, ou à l'idée du conquête; et c'est la vraie raison pour laquelle les mœurs ne sont jamais si pures dans les monarchies, que dans les gouvernemens républicains.

Il permet la ruse, lorsqu'elle est jointe à l'idée de la grandeur de l'esprit ou de la grandeur des affaires, comme dans la politique dont les finesses ne l'offensent pas.

The virtues we are here taught, are less what we owe to others, than to ourselves; they are not so much what draws us towards society, as what distinguishes us from our fellow-citizens.

Here the actions of men are judged, not as virtuous, but as shining; not as just, but as great; not as reasonable, but as extraordinary.

When honour here meets with any thing noble in our actions, it is either a judge that approves them, or a sophist by whom they are excused.

It allows of gallantry, when united with the idea of sensible affection; or with that of conquest: this is the reason why we never meet with so strict a purity of morals in monarchies, as in republican governments.

It allows of cunning and craft, when joined with the notion of greatness of soul or importance of affairs; as for instance, in politics, with whose finesses it is far from being offended.

Il défend l'adulation que lorsqu'elle est séparée de l'idée d'une grande fortune, et n'est jointe qu'au sentiment de sa propre bassesse.

A l'égard des mœurs, j'ai dit que l'éducation des monarchies doit y mettre une certaine franchise. On y veut donc de la vérité dans les discours. Mais est-ce par amour pour elle ? Point du tout. On la veut, parce qu'un homme qui est accoutumé à la dire paroît être hardi et libre. En effet, un tel homme semble ne dépendre que des choses, et non pas de la manière dont un autre les reçoit.

C'est ce qui fait qu'autant que l'on y recommande cette espèce de franchise, autant on y méprise celle du peuple, qui n'a que la vérité et la simplicité pour objet.

Enfin, l'éducation dans les monarchies exige dans les manières une certaine politesse. Les hommes nés pour vivre ensemble, sont nés aussi pour se plaire ; et celui qui n'observeroit pas les bienséances,

It does not forbid adulation, but when separate from the idea of a large fortune, and connected only with the sense of our mean condition.

With regard to morals, I have observed, that the education of monarchies ought to admit of a certain frankness and open carriage. Truth, therefore, in conversation is here a necessary point. But is it for the sake of truth ? By no means. Truth is requisite only, because a person habituated to veracity has an air of boldness and freedom. And, indeed, a man of this stamp seems to lay a stress only on the things themselves, not on the manner in which they are received.

Hence it is, that in proportion as this kind of frankness is commended, that of the common people is despised, which has nothing but truth and simplicity for its object.

In fine, the education of monarchies requires a certain politeness of behaviour. Man, a sociable animal, is formed to please in society ; and a person that would break through the rules of decency, so as

choquant tous ceux avec qui il vivroit, se décréditeroit au point qu'il deviendrait incapable de faire aucun bien.

Mais ce n'est pas d'une source si pure que la politesse a coutume de tirer son origine. Elle naît de l'envie de se distinguer. C'est par orgueil que nous sommes polis : nous nous sentons flatté d'avoir des manières qui prouvent que nous ne sommes pas dans la bassesse, et que nous n'avons pas vécu avec cette sorte de gens que l'on a abandonnés dans tous les âges.

Dans les monarchies la politesse est naturalisée à la cour. Un homme excessivement grand rend tous les autres petits. De-là les égards que l'on doit à tout le monde ; de-là naît la politesse, qui flatte autant ceux qui sont polis que ceux à l'égard de qui ils le sont, parce qu'elle fait comprendre qu'en est de la cour, ou qu'on est digne d'en être.

L'air de la cour consiste à quitter sa grandeur pro-

to shock those he conversed with, would lose the public esteem, and become incapable of doing any good.

But politeness, generally speaking, does not derive its original from so pure a source. It rises from a desire of distinguishing ourselves. It is pride that renders us polite: we are flattered with being taken notice of for a behaviour that shows we are not of a mean condition; and that we have not been bred up with those who in all ages are considered as the scum of the people.

Politeness in monarchies is naturalized at court. One man, excessively great renders every body else little. Hence that regard which is paid to our fellow-subjects: hence that politeness equally pleasing to those by whom, as to those towards whom, it is practised; because it gives people to understand, that a person actually belongs, or at least deserves to belong, to the court.

A court air consists in quitting a real for a borrow-

pre pour une grandeur empruntée. Celle-ci n'est plus un courtisan que la gloire même. Elle donne une certaine modestie superbe, qui se répand au loin, mais dont l'orgueil diminue insensiblement, à proportion de la distance où l'on est de la source de cette grandeur.

On trouve à la cour une délicatesse de goût en toutes choses, qui vient d'un usage continuel des superfluités d'une grande fortune, de la variété, et surtout de la lassitude des plaisirs, de la multiplicité, de la confusion même des fantaisies, qui lorsqu'elles sont agréables y sont toujours reçues.

C'est sur toutes ces choses que l'éducation se porte pour faire ce qu'on appelle l'honnête homme, qui a toutes les qualités et toutes les vertus que l'on demande dans ce gouvernement.

Là, l'honneur se mêlant par-tout entre dans toutes les façons de penser et toutes les manières de sentir, et dirige même les principes.

Cet honneur bizarre fait que les vertus ne sont que

ed greatness. The latter pleases the courtier more than the former. It inspires him with a certain disdainful modesty, which shows itself externally, but whose pride insensibly diminishes in proportion to its distance from the source of this greatness.

At court we find a delicacy of taste in every thing, a delicacy arising from the constant use of the superfluities of life, from the variety, and especially the satiety of pleasures, from the multiplicity and even confusion of fancies, which, if they are but agreeable, are sure of being well received.

These are the things which properly fall within the province of education, in order to form what we call a man of honour, a man possessed of all the qualities and virtues requisite in this kind of government.

Here it is that honour interferes with every thing, mixing even with people's manner of thinking, and directing their very principles.

To this whimsical honour it is owing that the vir-

as qu'il veut, et comme il les veut ; il met de son chef des règles à tout ce qui nous est prescrit ; il étend ou il borne nos devoirs à sa fantaisie, soit qu'ils aient leur source dans la religion, dans la politique, ou dans la morale.

Il n'y a rien dans les monarchies que les loix, la religion, et l'honneur prescrivent tant que l'obéissance aux volontés du prince : mais cet honneur nous dicte que le prince ne doit jamais nous prescrire une action qui nous deshonne, parce qu'elle nous rendrait incapable de le servir.

Crillon refusa d'assassiner le Duc de Guise, mais il offrit à Henri Trois de se battre contre lui. Après le Saint Bartholomé, Charles Neuf ayant écrit à tous les gouverneurs de faire massacrer les Huguenots, le Vicomte Dort, qui commandoit dans Bayonne, écrivit au roi : ' Sire, je n'ai trouvé parmi les habitants et les gens de guerre, que de bons citoyens et de braves soldats, et pas un bourreau ; ainsi eux et moi supplions votre majesté d'employer nos bras et

ness are only just what it pleases ; it adds rules of its own invention to every thing prescribed to us ; it extends or limits our duties according to its own fancy, whether they proceed from religion, politics, or morality.

There is nothing so strongly inculcated in monarchies, by the laws, by religion, and honour, as submission to the prince's will ; but this very honour tells us, that the prince never ought to command a dishonourable action, because this would render us incapable of serving him.

Crillon refused to assassinate the Duke of Guise, but offered to fight him. After the massacre of St. Bartholomew, Charles IX. having sent orders to the governors in the several provinces, for the Hugonots to be murdered, Viscount Dort, who commanded at Bayonne, wrote thus to the king : ' Sire, among the inhabitants of this town, and your majesty's troops, I could not find so much as one executioner ; they

nos vies a choses faisables.' Ce grand et généreux courage regardoit une lâcheté comme une chose impossible.

Il n'y a rien que l'honneur prescrive plus à la noblesse, que de servir le prince à la guerre. En effet, c'est la profession distinguée, parce que ses hasards, ses succès, et ses malheurs même, conduisent à la grandeur. Mais en imposant cette loi, l'honneur veut en être l'arbitre, et s'il se trouve choqué, il exige ou permet qu'on se retire chez soi.

Il veut qu'on puisse indifféremment aspirer aux emplois ou les refuser; il tient cette liberté au dessus de la fortune même.

L'honneur a donc ses règles suprêmes, et l'éducation est obligée de s'y conformer. Les principales sont, qu'il nous est bien permis de faire cas de notre fortune, mais qu'il nous est souverainement défendu d'en faire aucun de notre vie.

La seconde est, que lorsque nous avons été une

are honest citizens and brave soldiers. We jointly, therefore, beseech your majesty to command our arms and lives in things that are practicable.' This great and generous soul looked upon a base action as a thing impossible.

There is nothing that honour more strongly recommends to the nobility, than to serve their prince in a military capacity. And indeed this is their favourite profession, because its dangers, its success, and even its miscarriages, are the road to grandeur. Yet this very law of its own making, honour chooses to explain; and in case of any affront, it requires or permits us to retire.

It insists also, that we should be at liberty either to seek or to reject employments; a liberty which it prefers even to an ample fortune. Honour, therefore, has its supreme laws, to which education is obliged to conform. The chief of these are, that we are permitted to set a value upon our fortune, but are absolutely forbidden to set any upon our lives.

sois placés dans un rang, nous ne devons rien faire ni souffrir qui fasse voir que nous nous tenons inférieurs à ce rang même.

La troisième, que les choses que l'honneur défend, sont plus rigoureusement défendues, lorsque les loix ne concourent point à les prescrire; et que celles qu'il exige sont plus fortement exigées, lorsque les loix ne les demandent pas.

Though our government differs considerably from the French, inasmuch as we have fixed laws, and constitutional barriers, for the security of our liberties and properties; yet the president's observations hold pretty near as true in England as in France. Though monarchies may differ a good deal, kings differ very little. Those who are absolute, desire to continue so, and those who are not, endeavour to become so; hence the same maxims and manners almost in all courts: voluptuousness and profusion encouraged; the one, to sink the people into indolence; the other, into poverty, consequently into dependency. The court is called the world here, as well as at Paris; and nothing more is meant, by saying that a man knows the world, than that he knows courts. In all courts you must expect to meet with connexions without friendship, enmities without hatred, honour without virtue, appearances saved and realities sacrificed; good manners, with bad morals; and all vice and virtue so disguised, that whoever

The second is, that when we are raised to a post or preferment, we should never do or permit any thing which may seem to imply that we look upon ourselves as inferior to the rank we hold.

The third is, that those things, which honour forbids, are more rigorously forbidden, when the laws do not concur in the prohibition; and those it commands are more strongly insisted upon, when they happen not to be commanded by law.

Mr. Nugent's Translation.

has only reasoned upon, both would know neither when he first met them at court. It is well that you should know the map of that country, that when you come to travel in it, you may do it with greater safety.

From all this, you will of yourself draw this obvious conclusion, That you are, in truth, but now going to the great and important school, the world; to which Westminster and Leipsig were only the little preparatory schools, as Mary-le-bone, Wandsworth, &c. are to them. What you have already acquired will only place you in the second form of this new school, instead of the first. But if you intend, as I suppose you do, to get into the shell, you have very different things to learn from Latin and Greek; and which require much more sagacity and attention, than those two dead languages: the language of pure and simple nature; the language of nature variously modified, and corrupted by passions, prejudices, and habits; the language of simulation and dissimulation, very hard, but very necessary to decipher. Homer has not half so many, nor so difficult dialects, as the great book of the school you are now going to. Observe therefore progressively, and with the greatest attention, what the best scholars in the form immediately above you do, and so on, till you get into the shell yourself. Adieu.

Pray tell Mr. Harte, that I have received his letter of the 27th May, N. S. and that I advise him never to take the English news-writers literally, who never yet inserted any one thing quite right. I have both his patent and mandamus, in both which he is Walter, let the newspapers call him what they please.

LETTER CCXXIX.

London, July 9, O. S. 1750.

MY DEAR FRIEND,

I SHOULD not deserve that appellation in return from you, if I did not freely and explicitly inform you of every corrigible defect, which I may either hear of, suspect, or at any time discover in you. Those who in the common course of the world will call themselves your friends, or whom, according to the common notions of friendship, you may possibly think such, will never tell you of your faults, still less of your weaknesses. But, on the contrary, more desirous to make you their friend, than to prove themselves yours, they will flatter both, and in truth, not be sorry for either. Interiorly, most people enjoy the inferiority of their best friends. The useful and essential part of friendship, to you, is reserved singly for Mr. Harte and myself; our relations to you stand pure; and unsuspected of all private views. In whatever we say to you, we can have no interest but yours. We can have no competition, no jealousy, no secret envy or malignity. We are, therefore, authorised to represent, advise, and remonstrate; and your reason must tell you that you ought to attend to, and believe us.

I am credibly informed, that there is still a considerable hitch or hobble in your enunciation; and that when you speak fast, you sometimes speak unintelligibly. I have formerly and frequently laid my thoughts before you so fully upon this subject, that I can say nothing new upon it now. I must, therefore, only repeat, that your whole depends upon it. Your trade is to speak well, both in public and private. The manner of your speaking is full as important as the matter, as more people have ears to be tickled, than understandings to judge.

Be your productions ever so good, they will be of no use, if you stifle and strangle them in their birth. The best compositions of Corelli, if ill executed, and played out of tune, instead of touching, as they do when well performed, would only excite the indignation of the hearers, when murdered by an unskilful performer. But to murder your own productions, and that *coram populo*, is a *Median cruelty*, which Horace absolutely forbids. Remember of what importance Demosthenes, and one of the Græchi, thought *enunciation*; read what stress Cicero and Quintilian lay upon it; even the best women at Athens were correct judges of it. Oratory, with all its graces, that of enunciation in particular, is full as necessary in our government, as it ever was in Greece or Rome. No man can make a fortune or a figure in this country, without speaking, and speaking well, in public. If you will persuade, you must first please; and if you will please, you must tune your voice to harmony, you must articulate every syllable distinctly, your emphasis and cadences must be strongly and properly marked; and the whole together must be graceful and engaging: if you do not speak in that manner, you had much better not speak at all. All the learning you have, or ever can have, is not worth one groat without it. It may be a comfort and an amusement to you in your closet, but can be of no use to you in the world. Let me conjure you, therefore, to make this your only object, till you have absolutely conquered it, for that is in your power; think of nothing else, read and speak for nothing else. Read aloud, though alone, and read articulately and distinctly, as if you were reading in public, and on the most important occasion. Recite pieces of eloquence, declaim scenes of tragedies to Mr. Harte, as if he were a numerous audience. If there is any particular consonant which you have a difficulty in articulating, as I think you had with the *R*, utter it millions and millions of times, till you have uttered

It right. Never speak quick, till you have first learned to speak well. In short, lay aside every book, and every thought, that does not directly tend to this great object, absolutely decisive of your future fortune and figure.

The next thing necessary in your destination is writing correctly, elegantly, and in a good hand too; in which three particulars, I am sorry to tell you, that you hitherto fail. Your hand-writing is a very bad one, and would make a scurvy figure in an office book of letters, or even in a lady's pocket-book. But that fault is easily cured by care, since every man who has the use of his right hand, can write whatever hand he pleases. As to the correctness and elegance of your writing, attention to grammar does the one, and to the best authors the other. In your letter to me of the 27th June, N. S. you omitted the date of the place, so that I only conjectured from the contents that you were at Rome.

Thus I have, with the truth and freedom of the tenderest affection, told you all your defects, at least all that I know, or have heard of. Thank God; they are all very curable; they must be cured, and I am sure you will cure them. That once done, nothing remains for you to acquire, or for me to wish you, but the turn, the manners, the address, and the *graces*, of the polite world; which experience, observation, and good company, will insensibly give you. Few people at your age have read, seen, and known, so much as you have; and consequently few are so near as yourself to what I call perfection, by which I only mean, being very near as well as the best. Far, therefore, from being discouraged by what you still want, what you already have should encourage you to attempt, and convince you that by attempting you will inevitably obtain it. The difficulties which you have surmounted were much greater than any you have now to encounter. Till very lately, your way has been only through thorns and briars; the few that now remain are mixed with

roses. Pleasure is now the principal remaining part of your education. It will soften and polish your manners; it will make you pursue, and at last overtake, the *Graces*. Pleasure is necessarily reciprocal; no one feels who does not at the same time give it. To be pleased, one must please. What pleases you in others, will in general please them in you: Paris is indisputably the seat of the *Graces*; they will even court you if you are not too coy. Frequent and observe the best companies there, and you will soon be naturalised among them; you will soon find how particularly attentive they are to the correctness and elegance of their language, and to the graces of their enunciation; they would even call the understanding of a man in question, who should neglect, or not know, the infinite advantages arising from them. *Narrer, réciter, déclamer bien*, are serious studies among them, and well deserve to be so every where. The conversations, even among the women, frequently turn upon the elegancies, and minutest delicacies, of the French language. An *enjouement*, a gallant turn, prevails in all their companies, to women, with whom they neither are, nor pretend to be, in love; but should you (as may very possibly happen) fall really in love there with some woman of fashion and sense (for I do not suppose you capable of falling in love with a strumpet), and that your rival, without half your parts or knowledge, should get the better of you, merely by dint of manners, *enjouement, badinage, &c.* how would you regret not having sufficiently attended to these accomplishments, which you despised as superficial and trifling, but which you would then find of real consequence in the course of the world! And men, as well as women, are taken by these external graces. Shut up your books then now as a business, and open them only as a pleasure: but let the great book of the world be your serious study; read it over and over, get it by heart, adopt its style, and make it your own.

When I cast up your account as it now stands, I

rejoice to see the balance so much in your favour; and that the items *per contra* are so few, and of such a nature, that they may be very easily cancelled. By way of debtor and creditor, it stands thus :

Creditor, by French.	Debtor, to English.
German.	Enunciation.
Italian.	Manners.
Latin.	
Greek.	
Logic.	
Ethics.	
History.	
Jus { Naturæ.	
Gentium.	
Publicum.	

This, my dear friend, is a very true account, and a very encouraging one for you. A man who owes so little, can clear it off in a very little time; and if he is a prudent man, will : whereas, a man, who by long negligence owes a great deal, despairs of ever being able to pay, and therefore never looks into his accounts at all.

When you go to Genoa, pray observe carefully all the *environs* of it, and view them with somebody who can tell you all the situations and operations of the Austrian army, during the famous siege, if it deserves to be called one; for in reality the town never was besieged, nor had the Austrians any one thing necessary for a siege. If Marquis Centurionl, who was last winter in Eugland, should happen to be there, go to him with my compliments, and he will show you all imaginable civilities.

I could have sent you some letters to Florence, but that I knew Mr. Mann would be of more use to you than all of them. Pray make him my compliments. Cultivate your Italian, while you are at Florence, where it is spoken in its utmost purity, but ill pronounced.

Pray save me the seed of some of the best novels

you eat, and put it up dry in paper. You need not send it me; but Mr. Harte will bring it in his pocket when he comes over. I should likewise be glad of some cuttings of the best figs, especially *il fico gentile*, and the Maltese; but as this is not the season for them, Mr. Mann will, I dare say, undertake that commission, and send them to me at the proper time, by Leghorn. Adieu.

Endeavour to please others, and divert yourself as much as ever you can, 'en honnête et galant homme.'

P. S. I send you the enclosed to deliver to Lord Rochford, upon your arrival at Turin.

LETTER CCXXX.

London, August 6, O. S. 1750.

MY DEAR FRIEND,

SINCE your letter from Sienna, which gave me a very imperfect account both of your illness and your recovery, I have not received one word either from you or Mr. Harte. I impute this to the carelessness of the post singly; and the great distance between us, at present, exposes our letters to those accidents. But, when you come to Paris, from whence the letters arrive here very regularly, I shall insist upon your writing to me constantly once a week; and that upon the same day, for instance every Thursday, that I may know by what mail to expect your letter. I shall also require you to be more minute in your account of yourself than you have hitherto been, or than I have required; because of the informations which I have received from time to time from Mr. Harte. At Paris you will be out of your time, and must set up for yourself; it is then that I shall be very solicitous to know how you

carry on your business. While Mr. Harte was your partner, the case was his share, and the profit yours. But at Paris, if you will have the latter, you must take the former along with it. It will be quite a new world to you; very different from the little world that you have hitherto seen; and you will have much more to do in it. You must keep your little accounts constantly every morning, if you would not have them run into confusion, and swell to a bulk that would frighten you from ever looking into them at all. You must allow some time for learning what you do not know, and some for keeping what you do know: and you must leave a great deal of time for your pleasures; which (I repeat it again) are now become the most necessary part of your education. It is by conversations, dinners, suppers, entertainments, &c. in the best companies, that you must be formed for the world. *Les manières, les agréments, les graces*, cannot be learned by theory; they are only to be got by use among those who have them; and they are now the main object of your life, as they are necessary steps to your fortune. A man of the best parts and the greatest learning, if he does not know the world by his own experience and observation, will be very absurd, and consequently very unwelcome, in company. He may say very good things: but they will probably be so ill-timed, misplaced, or improperly addressed, that he had much better hold his tongue. Full of his own matter, and uninformed of, or inattentive to, the particular circumstances and situations of the company, he vents it indiscriminately: he puts some people out of countenance; he shocks others; and frightens all, who dread what may come out next. The most general rule that I can give you for the world, and which your experience will convince you of the truth of, is, Never to give the tone to the company, but to take it from them; and to labour more to put them in conceit with themselves, than to make them admire you. Those whom you can

make like themselves better, will, I promise you, like you very well.

A system-monger, who, without knowing any thing of the world by experience, has formed a system of it in his dusty cell, lays it down, for example, that (from the general nature of mankind) flattery is pleasing. He will therefore flatter. But how? Why, indiscriminately. And, instead of repairing and heightening the piece judiciously, with soft colours and a delicate pencil; with a coarse brush, and a great deal of whitewash, he daubs and besmears the piece he means to adorn. His flattery offends even his patron; and is almost too gross for his mistress. A man of the world knows the force of flattery as well as he does; but then he knows how, when, and where, to give it; he proportions his dose to the constitution of the patient. He flatters by application, by inference, by comparison, by hint; and seldom directly. In the course of the world there is the same difference, in every thing, between system and practice.

I long to have you at Paris, which is to be your great school; you will, be then in a manner within reach of me.

Tell me, are you perfectly recovered, or do you still find any remaining complaint upon your lungs? Your diet should be cooling, and at the same time nourishing. Milks of all kinds are proper for you; wines of all kinds bad. A great deal of gentle, and no violent exercise, is good for you. Adieu. *Gratia, fama, valetudo, contingat abundè.*

LETTER CCXXXI.

London, October 22, O. S. 1750.

MY DEAR FRIEND,

THIS letter will, I am persuaded, find you, and I hope safely, arrived at Montpelier: from whence I trust that Mr. Harte's indisposition will, by being totally removed, allow you to get to Paris before Christmas. You will there find two people, whom, though both English, I recommend in the strongest manner possible to your attention; and advise you to form the most intimate connexions with them both, in their different ways. The one is a man whom you already know something of, but not near enough: it is the Earl of Huntingdon; who, next to you, is the truest object of my affection and esteem; and who (I am proud to say it) calls me, and considers me as, his adopted father. His parts are all quick, as his knowledge is extensive; and if quality were worth putting into an account, where every other item is so much more valuable, his is the first almost in this country: the figure he will make, soon after he returns to it, will, if I am not more mistaken than ever I was in my life, equal his birth and my hopes. Such a connexion will be of infinite advantage to you; and I can assure you that he is extremely disposed to form it upon my account, and will, I hope and believe, desire to improve and cement it upon your own.

In our parliamentary government, connexions are absolutely necessary; and, if prudently formed, and ably maintained, the success of them is infallible. There are two sorts of connexions, which I would always advise you to have in view. The first I will call equal ones; by which I mean those, where the two connecting parties reciprocally find their account, from pretty near an equal degree of parts and abili-

ties. In those there must be a freer communication ; each must see that the other is able, and be convinced that he is willing, to be of use to him. Honour must be the principle of such connexions ; and there must be a mutual dependance, that present and separate interest shall not be able to break them. There must be a joint system of action ; and, in case of different opinions, each must recede a little, in order at last to form an unanimous one. Such, I hope, will be your connexion with Lord Huntingdon. You will both come into parliament at the same time ; and if you have an equal share of abilities and application, you and he, with other young people, whom you will naturally associate, may form a band which will be respected by any administration, and make a figure with the public. The other sort of connexions I call unequal ones ; that is, where the parts are all on one side, and the rank and fortune on the other. Here, the advantage is all on one side ; but that advantage must be ably and artfully concealed. Complaisance, an engaging manner, and a patient toleration of certain airs of superiority, must cement them. The weaker party must be taken by the heart, his head giving no hold ; and he must be governed, by being made to believe that he governs. These people, skilfully led, give great weight to their leader. I have formerly pointed out to you a couple that I take to be proper objects for your skill : and you will meet with twenty more, for they are very ripe.

The other person, whom I recommend to you, is a woman ; not as a woman, for that is not immediately my business ; besides, I fear she is turned of fifty. It is Lady Hervey, whom I directed you to call upon at Dijon ; but who, to my great joy, because to your great advantage, passes all this winter at Paris. She has been bred all her life at courts ; of which she has acquired all the easy good-breeding, and politeness, without the frivolousness. She has all the reading that a woman should have ; and more than any woman need have ; for she understands Latin perfectly

well, though she wisely conceals it. As she will look upon you as her son, I desire that you will look upon her as my delegate: trust, consult, and apply to her without reserve. No woman ever had, more than she has, 'le ton de la parfaitement bonne compagnie, les manieres engageantes, et le je ne sçais quoi qui plait.' Desire her to reprove and correct any, and every, the least error and inaccuracy in your manner, air, address, &c. No woman in Europe can do it so well; none will do it more willingly, or in a more proper and obliging manner. In such a case, she will not put you out of countenance, by telling you of it in company; but either intimate it by some sign, or wait for an opportunity when you are alone together. She is also in the best French company, where she will not only introduce, but *puff* you, if I may use so low a word. And I can assure you, that it is no little help, in the *beau monde*, to be puffed thereby a fashionable woman. I send you the inclosed billet to carry her only as a certificate of the identity of your person, which I take it for granted she could not know again.

You would be so much surprised to receive a whole letter from me, without any mention of the exterior ornaments necessary for a gentleman, as manners, elocution, air, address, graces, &c. that, to comply with your expectations, I will touch upon them; and tell you, that, when you come to England, I will show you some people, whom I do not now care to name, raised to the highest stations singly by those exterior and adventitious ornaments; whose parts would never have entitled them to the smallest office in the excise. Are they then necessary, and worth acquiring, or not? You will see many instances of this kind at Paris, particularly a glaring one, of a person* raised to the highest posts and dignities in France, as well as to be absolute sovereign of the *beau monde*, singly by the graces

* Mr. le Maréchal de Richelieu.

of his person and address; by women's chit-chat, accompanied with important gestures; by an imposing air, and pleasing *abord*. Nay, by these helps, he even passes for a wit, though he hath certainly no uncommon share of it. I will not name him, because it would be very imprudent in you to do it. A young fellow at his first entrance into the *beau monde* must not offend the king *de facto* there. It is very often more necessary to conceal contempt than resentment, the former being never forgiven, but the latter sometimes forgot.

There is a small quarto book, intitled *Histoire Chronologique de la France*, lately published by le President Hénault: a man of parts and learning, with whom you will probably get acquainted at Paris. I desire that it may always lie upon your table, for your recourse as often as you read history. The chronology, though chiefly relative to the history of France, is not singly confined to it; but the most interesting events of all the rest of Europe are also inserted, and many of them adorned by short, pretty, and just reflections. The new edition of *les Mémoires de Sully*, in three quarto volumes; is also extremely well worth your reading, as it will give you a clearer and truer notion of one of the most interesting periods of the French history, than you can yet have formed from all the other books you may have read upon the subject. That prince, I mean Henry the Fourth, had all the accomplishments and virtues of a hero, and of a king; and almost of a man. The last are the most rarely seen. May you possess them all! Adieu.

Pray make my compliments to Mr. Harté; and let him know that I have this moment received his letter of the 12th, N. S. from Antibes. It requires no immediate answer; I shall therefore delay mine till I have another from him. Give him the enclosed, which I have received from Mr. Elliot.

LETTER CCXXXII.

London, November 1, O. S. 1750

MY DEAR FRIEND,

I HOPE this letter will not find you still at Montpellier, but rather be sent after you from thence to Paris, where I am persuaded that Mr. Harte could find as good advice for his leg as at Montpellier, if not better; but, if he is of a different opinion, I am sure you ought to stay there as long as he desires.

While you are in France, I could wish that the hours you allot for historical amusement should be entirely devoted to the history of France. One always read history to most advantage in that country to which it is relative; not only books, but persons, being ever at hand, to solve doubts, and clear up difficulties. I do by no means advise you to throw away your time in ransacking, like a dull antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read what blockheads wrote. A general notion of the history of France, from the conquest of that country by the Franks, to the reign of Lewis the Eleventh, is sufficient for use, consequently sufficient for you. There are, however, in those remote times, some remarkable *æras*, that deserve more particular attention; I mean those in which some notable alterations happened in the constitution, and form of government. As, for example, the settlement of Clovis in Gaul, and the form of government which he then established; for, by the way, that form of government differed in this particular from all the other Gothic governments, that the people had not, either collectively or by representatives, any share in it. It was a mixture of monarchy and aristocracy; and what were called the States General of France, consisted only of the nobility and clergy, till the time of Philip le Bel, in

the very beginning of the fourteenth century; who first called the people to those assemblies, by no means for the good of the people, who were only amused by this pretended honour; but in truth, to check the nobility and clergy, and induce them to grant the money he wanted for his profusion. This was a scheme of Enguerrand de Marigny his minister, who governed both him and his kingdom to such a degree, as to be called the coadjutor and governor of the kingdom. Charles Martel laid aside these assemblies, and governed by open force. Pepin restored them, and attached them to him, and with them the nation; by which means he deposed Childeric, and mounted the throne. This is a second period worth your attention. The third race of kings, which begins with Hugues Capet, is a third period. A judicious reader of history will save himself a great deal of time and trouble, by attending with care only to those interesting periods of history, which furnish remarkable events, and make æras; going slightly over the common run of events. Some people read history, as others read the Pilgrim's Progress; giving equal attention to, and indiscriminately loading their memories with, every part alike. But I would have you read it in a different manner: take the shortest general history you can find of every country; and mark down in that history the most important periods, such as conquests, changes of kings, and alterations of the form of government; and then have recourse to more extensive histories, or particular treatises, relative to these great points. Consider them well, trace up their causes, and follow their consequences. For instance, there is a most excellent, though very short, history of France, by Le Gendre. Read that with attention, and you will know enough of the general history; but when you find there such remarkable periods as are above mentioned, consult Mezeray, and other the best and minutest historians, as well as political treatises, upon those sub-

jects In later times, memoirs, from those of Philip de Commines, down to the innumerable ones in the reign of Lewis the Fourteenth, have been of great use, and thrown great light upon particular parts of history.

Conversation in France, if you have the address and dexterity to turn it upon useful subjects, will exceedingly improve your historical knowledge; for people there, however classically ignorant they may be, think it a shame to be ignorant of the history of their own country: they read that, if they read nothing else, and having often read nothing else, are proud of having read that, and talk of it willingly; even the women are well instructed in that sort of reading. I am far from meaning by this, that you should always be talking, wisely, in company, of books, history, and matters of knowledge. There are many companies which you will, and ought to keep, where such conversations would be misplaced and ill-timed; your own good sense must distinguish the company, and the time. You must trifle with triflers, and be serious only with the serious; but dance to those who pipe. ‘Cur in theatrum, Cato severe, venisti?’ was justly said to an old man: how much more so would it be to one of your age? From the moment that you are drest, and go out, pocket all your knowledge with your watch, and never pull it out in company, unless desired: the producing of the one unasked, implies that you are weary of the company; and the producing of the other unrequired, will make the company weary of you. Company is a republic too jealous of its liberties to suffer a dictator, even for a quarter of an hour; and yet in that, as in all republics, there are some few who really govern; but then it is by seeming to disclaim, instead of attempting to usurp, the power: that is the occasion in which manners, dexterity, address, and the undefinable *je ne sais quoi*, triumph; if properly exerted, their conquest is sure, and the more lasting for not being perceived. Remember.

that this is not only your first and greatest, but ought to be almost your only object, while you are in France.

I know that many of your countrymen are apt to call the freedom and vivacity of the French, petulance and ill-breeding; but should you think so, I desire, upon many accounts, that you will not say so: I admit that it may be so, in some instances of *petits-maitres étourdis*, and in some young people, unbroken to the world; but I can assure you that you will find it much otherwise with people of a certain rank and age, upon whose model you will do very well to form yourself. We call their steady assurance impudence. Why? Only because what we call modesty, is awkward bashfulness, and *mauvaise honte*. For my part, I see no impudence, but on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern, in any, and every company: till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment must be ill done; and till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good company, nor be very welcome in it. A steady assurance, with seeming modesty, is possibly the most useful qualification that a man can have in every part of life. A man would certainly make a very inconsiderable fortune and figure in the world, whose modesty and timidity should often, as bashfulness always does, put him in the deplorable and lamentable situation of the pious Æneas, when 'obstupuit, steteruntque comæ, et vox faucibus hæsit!' Fortune, as well as women,

——— born to be controll'd,
Stoops to the forward and the bold.

Assurance and Intrepidity, under the white banner of seeming Modesty, clear the way for Merit, that would otherwise be discouraged by difficulties in its

journey; whereas barefaced Impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

You will think that I shall never have done recommending to you these exterior worldly accomplishments, and you will think right, for I never shall: they are of too great consequence to you, for me to be indifferent or negligent about them: the shining part of your future figure and fortune depends now wholly upon them. These are the acquisitions which must give efficacy and success to those you have already made. To have it said and believed that you are the most learned man in England, would be no more than was said and believed of Dr. Bentley: but to have it said, at the same time, that you are also the best-bred, most polite, and agreeable man in the kingdom, would be such a happy composition of character, as I never yet knew any one man deserve; and which I will endeavour, as well as ardently wish, that you may. Absolute perfection is, I well know, unattainable: but I know too, that a man of parts may be unweariedly aiming at, and arrive pretty near it. Try, labour, persevere. Adieu.

LETTER CCXXXIII.

London, November 8, O. S. 1750

MY DEAR FRIEND,

BEFORE you get to Paris, where you will soon be left to your own discretion, if you have any, it is necessary that we should understand one another thoroughly, which is the most probable way of preventing disputes. Money, the cause of much mischief in the world, is the cause of most quarrels between fathers and sons; the former commonly thinking, that they cannot give too little, and the

latter, that they cannot have enough : both equally in the wrong. You must do me the justice to acknowledge, that I have hitherto neither stinted, nor grudged any expense that could be of use, or real pleasure to you ; and I can assure you, by the way, that you have travelled at a much more considerable expense than I did myself : but I never so much as thought of that, while Mr. Harte was at the head of your finances ; being very sure, that the sums granted were scrupulously applied to the uses for which they were intended. But the case will soon be altered, and you will be your own receiver and treasurer. However, I promise you, that we will not quarrel singly upon the *quantum*, which shall be cheerfully and freely granted ; the application and appropriation of it will be the material point, which I am now going to clear up, and finally settle with you. I will fix, or even name, no settled allowance, though I well know in my own mind what would be the proper one ; but I will first try your draughts, by which I can in a good degree judge of your conduct. This only I tell you in general, that if the channels through which my money is to go are the proper ones, the source shall not be scanty ; but should it deviate into dirty, muddy, and obscure ones (which, by the bye, it cannot do for a week, without my knowing it), I give you fair and timely notice, that the source will instantly be dry. Mr. Harte, in establishing you at Paris, will point out to you those proper channels : he will leave you there upon the foot of a man of fashion, and I will continue you upon the same ; you will have your coach, your valet-de-chambre, your own footman, and a valet-de-placé ; which, by the way, is one servant more than I had. I would have you very well drest ; by which I mean, drest as the generality of people of fashion are ; that is, not to be taken notice of for being either more or less fine than other people : it is by being well drest, not finely drest, that a gentleman should be distinguished. You must frequent

les dépenses, which expense I shall willingly supply. You must play *à des petits jeux de commerce*, in mixed companies; that article is trifling; I shall pay it cheerfully. All the other articles of pocket-money are very inconsiderable at Paris, in comparison of what they are here; the silly custom of giving money wherever one dines or sups, and the expensive importunity of subscriptions, not being yet introduced there. Having thus reckoned up all the decent expenses of a gentleman, which I will most readily defray, I come now to those which I will neither bear nor supply. The first of these is gaming, of which though I have not the least reason to suspect you, I think it necessary eventually to assure you, that no consideration in the world shall ever make me pay your play-debts: should you ever urge to me that your honour is pawned, I should most immoveably answer you, that it was your honour, not mine, that was pawned; and that your creditor might e'en take the pawn for the debt.

Low company, and low pleasures, are always much more costly than liberal and elegant ones. The disgraceful riots of a tavern are much more expensive, as well as dishonourable, than the sometimes pardonable excesses in good company. I must absolutely hear of no tavern scrapes and squabbles.

I come now to another, and very material point; I mean women: and I will not address myself to you upon this subject, either in a religious, a moral, or a parental style. I will even lay aside my age, remember yours, and speak to you, as one man of pleasure, if he had parts too, would speak to another. I will by no means pay for whores, and their never-failing consequences, surgeons; nor will I, upon any account, keep singers, dancers, actresses, and *id genus omne*; and, independently of the expense, I must tell you, that such connexions would give me, and all sensible people, the utmost contempt for your parts and address: a young fellow must have as little sense as address, to venture, or more properly to

sacrifice his health, and ruin his fortune, with such sort of creatures; in such a place as Paris especially, where gallantry is both the profession and the practice of every woman of fashion. To speak plainly; I will not forgive your understanding ~~errors~~ and ~~weaknesses~~; nor will your constitution forgive them you. These distempers, as well as their cures, fall nine times in ten upon the lungs. This argument, I am sure, ought to have weight with you; for, I protest to you, that if you meet with any such accident, I would not give one year's purchase for your life. Lastly, there is another sort of expense that I will not allow, only because it is a silly one; I mean the fooling away your money in baubles, at toyshops. Have one handsome snuff-box (if you take snuff), and one handsome sword; but then no more very pretty, and very useless things.

By what goes before you will easily perceive, that I mean to allow you whatever is necessary, not only for the figure, but for the pleasures of a gentleman, and not to supply the profusion of a rake. This, you must confess, does not savour of either the severity or parsimony of old age. I consider this agreement between us, as a subsidiary treaty on my part, for services to be performed on yours. I promise you, that I will be as punctual in the payment of the subsidies, as England has been during the last war; but then I give you notice at the same time, that I require a much more scrupulous execution of the treaty on your part, than we met with on that of our allies; or else that payment will be stopped. I hope all that I have now said was absolutely unnecessary; and that sentiments more worthy, and more noble than pecuniary ones, would of themselves have pointed out to you the conduct I recommend; but in all events, I resolved to be once for all explicit with you, that in the worst that can happen, you may not plead ignorance, and complain that I had not sufficiently explained to you my intentions. . . . Having mentioned the word rake, I must say a

word or two more upon that subject, because young people too frequently, and always fatally, are apt to mistake that character for that of a man of pleasure; whereas, there are not in the world two characters more different. A rake is a composition of all the lowest, most ignoble, degrading, and shameful vices; they all conspire to disgrace his character, and to ruin his fortune; while wine and the p—x contend which shall soonest and most effectually destroy his constitution. A dissolute flagitious footman, or porter, makes full as good a rake as a man of the first quality. By the bye, let me tell you, that in the wildest part of my youth, I never was a rake; but, on the contrary, always detested and despised the character.

A man of pleasure, though not always so scrupulous as he should be, and as one day he will wish he had been, refines at least his pleasures by taste, accompanies them with decency, and enjoys them with dignity. Few men can be men of pleasure; every man may be a rake. Remember that I shall know every thing you say or do at Paris, as exactly as if, by the force of magic, I could follow you every where, like a sylph, or a gnome, invisible to myself. Seneca says, very prettily, that one should ask nothing of God, but what one should be willing that men should know; nor of men, but what one should be willing that God should know; I advise you to say or do nothing at Paris, but what you would be willing that I should know. I hope, nay I believe, that will be the case. Sense, I dare say, you do not want; instruction, I am sure, you have never wanted; experience you are daily gaining; all which together must inevitably, I should think, make you both *respectable et aimable*, the perfection of a human character. In that case nothing shall be wanting on my part, and you shall solidly experience all the extent and tenderness of my affection for you; but dread the reverse of both! Adieu.

P. S. When you get to Paris, after you have been to wait on Lord Albemarle, go to see Mr. Yorke, whom I have particular reasons for desiring that you should be well with, as I shall hereafter explain to you. Let him know that my orders, and your own inclinations, conspired to make you desire his friendship and protection.

LETTER CCXXXIV.

MY DEAR FRIEND,

I HAVE sent you so many preparatory letters for Paris, that this, which will meet you there, shall only be a summary of them all.

You have hitherto had more liberty than any body of your age ever had; and I must do you the justice to own, that you have made a better use of it, than most people of ~~your~~ ^{your} age would have done; but then, though you had not a father, you had a friend with you. At Paris you will not only be unconfined, but unassisted. Your own good sense must be your only guide; I have great confidence in it, and am convinced that I shall receive just such accounts of your conduct at Paris as I could wish; for I tell you beforehand, that I shall be most minutely informed of all that you do, and almost of all that you say there. Enjoy the pleasures of youth, you cannot do better; but refine and dignify them like a man of parts: let them raise and not sink; let them adorn and not vilify, your character; let them, in short, be the pleasures of a gentleman; and taken with your equals at least, but rather with your superiors, and those chiefly French.

Inquire into the characters of the several academicians, before you form a connexion with any of them; and be most upon your guard against those who make the most court to you.

You cannot study much in the academy: but you

may study usefully there, if you are an economist of your time, and bestow only upon good books those quarters and halves of hours which occur to every body in the course of almost every day; and which, at the year's end, amount to a very considerable sum of time. Let Greek, without fail, share some part of every day: I do not mean the Greek poets, the catches of Anacreon, or the tender complaints of Theocritus, or even the porter-like language of Homer's heroes; of whom all the smatterers in Greek know a little; quote often, and talk of always; but I mean Plato, Aristotle, Demosthenes, and Thucydides, whom none but adepts know. It is Greek that must distinguish you in the learned world, Latin alone will not. And Greek must be sought to be retained, for it never occurs like Latin. When you read history, or other books of amusement, let every language you are master of have its turn, so that you may not only retain, but improve in every one. I also desire that you will converse in German and Italian, with all the German and Italians with whom you converse at all. This will be a very agreeable and flattering thing to them, and a very useful one to you.

Pray apply yourself diligently to your exercises; for though the doing them well is not supremely meritorious, the doing them ill is illiberal, vulgar, and ridiculous.

I recommend theatrical representations to you; which are excellent at Paris. The tragedies of Corneille and Racine, and the comedies of Moliere, well attended to, are admirable lessons, both for the heart and the head. There is not, nor ever was, any theatre comparable to the French. If the music of the French operas do not please your Italian ear, the words of them at least are sense and poetry, which is much more than I can say of any Italian opera that I ever read or heard in my life.

I send you the enclosed letter of recommendation to Marquis Matignon, which I would have you de-

ver to him as soon as you can : you will, I am sure, feel the good effects of his warm friendship for me, and Lord Bolingbroke ; who has also wrote to him upon your subject. By that, and by the other letters which I have sent you, you will be at once so thoroughly introduced into the best French company, that you must take some pains if you will keep bad ; but that is what I do not suspect you of. You have, I am sure, too much right ambition to prefer low and disgraceful company, to that of your superiors, both in rank and age. Your character, and consequently your fortune, absolutely depends upon the company you keep, and the turn you take at Paris. I do not, in the least, mean a grave turn ; on the contrary, a gay, a sprightly, but at the same time an elegant and liberal one.

Keep carefully out of all scrapes and quarrels. They lower a character extremely, and are particularly dangerous in France ; where a man is dishonoured by not resenting an affront, and utterly ruined by resenting it. The young Frenchmen are hasty, giddy, and petulant ; extremely national, and *ad-ventageux*. Forbear from any national jokes or reflections, which are always improper and commonly unjust. The colder northern nations generally look upon France, as a whistling, singing, dancing, frivolous nation : this notion is very far from being a true one, though many *petits maitres*, by their behaviour, seem to justify it ; but those very *petits maitres*, when mellowed by age and experience, very often turn out very able men. The number of great generals and statesmen, as well as excellent authors, that France has produced, is an undeniable proof, that it is not that frivolous, unthinking, empty nation that northern prejudices suppose it. Seem to like and approve of every thing at first, and I promise you, that you will like and approve of many things afterwards.

I expect that you will write to me constantly, once every week, which I desire may be every Thurs-

day; and that your letters may inform me of your personal transactions, not of what you see, but of whom you see, and what you do.

Be your own monitor, now that you will have no other. As to enunciation, I must repeat it to you again and again, that there is no one thing so necessary; all other talents, without that, are absolutely useless, except in your own closet.

It sounds ridiculously to bid you study with your dancing-master, and yet I do. The bodily carriage and graces are of infinite consequence to every body, and more particularly to you.

Adieu for this time, my dear child. Yours tenderly.

LETTER CGXXXV.

London, November 25, O. S. 1750.

MY DEAR FRIEND,

YOU will possibly think that this letter turns upon strange little trifling objects: and you will think right, if you consider them separately; but if you take them aggregately, you will be convinced, that as parts, which conspire to form that whole, called the exterior of a man of fashion, they are of importance. I shall not dwell now upon those personal graces, that liberal air, and that engaging address, which I have so often recommended to you; but descend still lower, to your dress, cleanliness, and care of your person.

When you come to Paris you must take care to be extremely well drest; that is, as the fashionable people are: this does by no means consist in the finery, but in the taste, fitness, and manner of wearing your clothes: a fine suit ill-made, and slatternly, or stiffly worn, far from adorning, only exposes the awkwardness of the wearer. Get the best French tailor to make your clothes, whatever they are, in

the fashion, and to fit you: and then wear them, button them, or unbutton them, as the genteeldest people you see do. Let your man learn of the best *friseur* to do your hair well, for that is a very material part of your dress. Take care to have your stockings well gartered up, and your shoes well buckled; for nothing gives a more slovenly air to a man than ill-dressed legs. In your person you must be accurately clean; and your teeth, hands, and nails, should be superlatively so: a dirty mouth has real ill consequences to the owner; for it infallibly causes the decay, as well as the intolerable pain, of the teeth; and it is very offensive to his acquaintance, for it will most inevitably stink. I insist, therefore, that you wash your teeth the first thing you do every morning, with a soft sponge and warm water, for four or five minutes; and then wash your mouth five or six times. *Mouton*, whom I desire you will send for upon your arrival at Paris, will give you an opiate, and a liquor to be used sometimes. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails: I do not suspect you of that shocking, awkward trick, of biting yours; but that is not enough: you must keep the ends of them smooth and clean, not tipped with black, as the ordinary people's always are. The ends of your nails should be small segments of circles, which by a very little care in the cutting, they are very easily brought to; every time that you wipe your hands, rub the skin round your nails backwards, that it may not grow up and shorten your nails too much. The cleanliness of the rest of your person, which, by the way, will conduce greatly to your health, I refer from time to time to the bagnio. My mentioning these particulars arises (I freely own) from some suspicion that the hints are not unnecessary; for when you was a school-boy, you were slovenly and dirty, above your fellows. I must add another caution, which is; that upon no account whatever you put your fingers,

as too many people are apt to do, in your nose or ears. It is the most shocking, nasty, vulgar rudeness, that can be offered to company; it disgusts one, it turns one's stomach; and, for my own part, I would much rather know that a man's fingers were actually in his breech, than see them in his nose. Wash your ears well every morning, and blow your nose in your handkerchief whenever you have occasion; but, by the way, without looking at it afterwards. There should be in the least, as well as in the greatest part of a gentleman, *les manières nobles*. Sense will teach you some, observation others: attend carefully to the manners, the diction, the motions of people of the first fashion, and form your own upon them. On the other hand, observe a little those of the vulgar, in order to avoid them: for though the things which they say or do may be the same, the manner is always totally different: and in that, and nothing else, consists the characteristic of a man of fashion. The lowest peasant speaks, moves, dresses, eats, and drinks, as much as a man of the first fashion; but does them all quite differently; so that by doing and saying most things in a manner opposite to that of the vulgar, you have a great chance of doing and saying them right. There are gradations in awkwardness and vulgarity, as there are in every thing else. *Les manières de robe*, though not quite right, are still better than *les manières Bourgeoises*; and these, though bad, are still better than *les manières de Campagne*. But the language, the air, the dress, and the manners of the court, are the only true standard 'des manières nobles, et d'un honnête homme.' 'Ex pede Herculem,' is an old and true saying, and very applicable to our present subject; for a man of parts, who has been bred at courts, and used to keep the best company, will distinguish himself, and is to be known from the vulgar, by every word, attitude, gesture, and even look. I cannot leave these seeming *minutiae*, without repeating to you the necessity of your carving well; which is an

article, little as it is, that is useful twice every day of one's life; and the doing it ill is very troublesome to one's self, and very disagreeable, often ridiculous, to others.

Having said all this, I cannot help reflecting, what a formal dull fellow, or a cloistered pedant, would say, if they were to see this letter; they would look upon it with the utmost contempt, and say, that surely a father might find much better topics for advice to a son. I would admit it, if I had given you, or that you were capable of receiving, no better; but if sufficient pains have been taken to form your heart and improve your mind, and as I hope not without success, I will tell those solid gentlemen, that all these trifling things, as they think them, collectively form that pleasing *je ne sais quoi*, that *ensemble*, which they are utter strangers to both in themselves and others. The word *aimable* is not known in their language, or the thing in their manners. Great usage of the world, great attention, and a great desire of pleasing, can alone give it; and it is no trifle. It is from old people's looking upon these things as trifles, or not thinking of them at all, that so many young people are so awkward, and so ill-bred. Their parents, often careless and unmindful of them, give them only the common run of education, as school, university, and then travelling; without examining, and very often without being able to judge if they did examine, what progress they make in any one of these stages. Then, they carelessly comfort themselves, and say, that their sons will do like other people's sons; and so they do, that is, commonly very ill. They correct none of the childish nasty tricks, which they get at school; nor the illiberal manners which they contract at the university; nor the frivolous and superficial pertness, which is commonly all that they acquire by their travels. As they do not tell them of these things, nobody else can; so they go on in the practice of them, without ever hearing, or knowing, that they are

unbecoming, indecent, and shocking. For, as I have often formerly observed to you, nobody but a father can take the liberty to reprove a young fellow grown up, for those kind of inaccuracies and improprieties of behaviour. The most intimate friendship, unassisted by the paternal superiority, will not authorize it. I may truly say, therefore, that you are happy in having me for a sincere, friendly, and quick-sighted monitor. Nothing will escape me: I shall pry for your defects, in order to correct them, as curiously as I shall seek for your perfections, in order to applaud and reward them; with this difference only, that I shall publicly mention the latter, and never hint at the former, but in a letter to, or a *tête à tête* with you. I will never put you out of countenance before company; and I hope you will never give me reason to be out of countenance for you, as any one of the above-mentioned defects would make me. *Prætor non curat de minimis* was a maxim in the Roman law; for causes only of a certain value were tried by him; but there were inferior jurisdictions, that took cognizance of the smallest. Now I shall try you, not only as a prætor in the greatest, but as censor in lesser, and as the lowest magistrate in the least cases.

I have this moment received Mr. Harte's letter of 1st November, new style; by which I am very glad to find that he thinks of moving towards Paris, the end of this month, which looks as if his leg were better; besides, in my opinion, you both of you only lose time at Montpellier; he would find better advice, and you better company, at Paris. In the mean time, I hope you go into the best company there is at Montpellier, and there always is some at the intendant's or the commandant's. You will have had full time to have learned *les petites chansons Languedociennes*, which are exceeding pretty ones, both words and tunes. I remember, when I was in those parts, I was surprised at the difference which I found between the people on one side, and those on the

other side of the Rhône. The *Provençaux* were, in general, curly, ill-bred, ugly, and swarthy: the *Languedocians* the very reverse; a cheerful, well-bred, handsome people. Adieu! Yours most affectionately.

P. S. Upon reflection I direct this letter to Paris; I think you must have left Montpellier before it could arrive there.

LETTER CCXXXVI.

London, November 29, O. S. 1750.

MY DEAR FRIEND,

I WAS very glad to find, by your letter of the 12th, N. S. that you had informed yourself so well of the state of the French marine at Toulon, and of the commerce at Marseilles; they are objects that deserve the inquiry and attention of every man, who intends to be concerned in public affairs. The French are now wisely attentive to both; their commerce is incredibly increased, within these last thirty years; they have beaten us out of great part of our Levant trade; their East-India trade has greatly affected ours; and, in the West Indies, their Martinico establishment supplies, not only France itself, but the greatest part of Europe, with sugars: whereas our islands, as Jamaica, Barbadoes, and the Leeward, have now no other market for theirs but England. New France, or Canada, has also greatly lessened our fur and skin trade. It is true (as you say) that we have no treaty of commerce subsisting (I do not say with *Marseilles*, but) with France. There was a treaty of commerce made, between England and France, immediately after the treaty of Utrecht; but the whole treaty was conditional, and to depend upon the parliament's enacting certain things, which were stipulated in two of the articles: the parlia-

ment, after a very famous debate, would not do it; so the treaty fell to the ground; however, the outlines of the treaty are, by mutual and tacit consent, the general rules of our present commerce with France. It is true too, that our commodities, which go to France, must go in our bottoms; the French having imitated, in many respects, our famous act of navigation, as it is commonly called. This act was made in the year 1652, in the parliament held by Oliver Cromwell: it forbids all foreign ships to bring into England any merchandise or commodities whatsoever, that were not of the growth and produce of that country to which those ships belonged, under penalty of the forfeiture of such ships. This act was particularly levelled at the Dutch, who were, at that time, the carriers of almost all Europe, and got immensely by freight. Upon this principle, of the advantages arising from freight, there is a provision in the same act, that even the growth and produce of our own colonies in America shall not be carried from thence to any other country in Europe, without first touching in England; but this clause has lately been repealed; in the instances of some perishable commodities, such as rice, &c. which are allowed to be carried directly from our American colonies to other countries. The act also provides, that two-thirds, I think, of those who navigate the said ships, shall be British subjects. There is an excellent, and little book, written by the famous Monsieur Huet, Evêque d'Avranches, *sur le Commerce des Anciens*, which is very well worth your reading, and very soon read. It will give you a clear notion of the rise and progress of commerce. There are many other books, which take up the history of commerce where Monsieur d'Avranches leaves it, and bring it down to these times; I advise you to read some of them with care; commerce being a very essential part of political knowledge in every country; but more particularly in this, which owes all its riches and power

I come now to another part of your letter, which is the orthography, if I may call bad spelling *orthography*. You spell *induce*, *enduce*; and grandeur you spell *grandure*; two faults of which few of my house-maids would have been guilty. I must tell you, that orthography, in the true sense of the word, is so absolutely necessary for a man of letters, or a gentleman, that one false spelling may fix a ridicule upon him for the rest of his life; and I knew a man of quality, who never recovered the ridicule of having spelled *wholesome* without the *w*.

Reading with care will secure every body from false spelling; for books are always well spelled, according to the orthography of the times. Some words are indeed doubtful, being spelled differently by different authors of equal authority; but these are few; and in those cases every man has his option, because he may plead his authority either way; but where there is but one right way, as in the two words above-mentioned, it is unpardonable and ridiculous for a gentleman to miss it: even a woman of a tolerable education would despise and laugh at a lover, who should send her an ill-spelt *billet-doux*. I fear, and suspect, that you have taken it into your head, in most cases, that the matter is all, and the manner little or nothing. If you have, undeceive yourself; and be convinced, that, in every thing, the manner is full as important as the matter. If you speak the sense of an angel in bad words, and with a disagreeable utterance, nobody will hear you twice who can help it. If you write epistles as well as Cicero, but in a very bad hand, and very ill-spelled, whoever receives will laugh at them; and if you had the figure of Adonis, with an awkward air and motions, it will disgust, instead of pleasing. Study manner therefore in every thing, if you would be any thing. My principal inquiries of my friends at Paris, concerning you, will be relative to your manner of doing whatever you do. I shall not inquire, whether you understand Demosthenes, Tacitus, or the *Art*

publicum Imperii; but I shall inquire whether your utterance is pleasing; your style, not only pure, but elegant; your manners noble and easy, your air and address engaging; in short, whether you are a gentleman, a man of fashion, and fit to keep good company, or not; for, till I am satisfied in these particulars, you and I must by no means meet; I could not possibly stand it. It is in your power to become all this at Paris, if you please. Consult with Lady Hervey and Madame Monconseil upon all these matters; and they will speak to you, and advise you freely. Tell them, that *biensur compatriote encore*, that you are utterly new in the world, that you are desirous to form yourself; that you beg they will reprove, advise, and correct you; that you know that none can do it so well; and that you will implicitly follow their directions. This, together with your careful observation of the manners of the best company, will really form you.

Abbé Guasco, a friend of mine, will come to you, as soon as he knows of your arrival in Paris; he is well received in the best companies there, and will introduce you to them. He will be desirous to do, you any service he can; he is active and curious and can give you information upon most things. He is a sort of *complaisant* of the President Montesquieu, to whom you have a letter.

I imagine that this letter will not wait for you very long at Paris, where I reckon you will be in about a fortnight. Adieu.

LETTER CCXXXVII.

A Londres, le 24 Dec. V. S. 1750.

MON CHER AMI,

VOUS voilà à la fin Parisien, et il faut s'adresser à un Parisien en François. Vous voudrez bien aussi me répondre de même, puisque je serai bien aise de voir à quel point vous possédez l'élégance, la délicatesse, et l'orthographe de cette langue, qui est devenue, pour ainsi dire, la langue universelle de l'Europe. On m'assure que vous la parlez fort bien : mais il y a bien et bien ; et tel passera pour la bien parler hors de Paris, qui passeroit lui-même pour Gantois à Paris. Dans ce pays des modes, le langage même a la sienne, et qui change presque aussi souvent que celle des habits.

L'affecté, le précieux, le néologique, y sont trop à la mode d'aujourd'hui. Connoissez-les, remarquez-les, et parlez-les même, à la bonne heure, mais ne vous en laissez pas infecter : l'esprit aussi a sa mode, et actuellement à Paris, c'est la mode d'en avoir, en dépit même de Minerve ; tout le monde court après l'esprit, qui par parenthèse ne se laisse jamais attraper ; s'il ne se présente pas, on a beau courir. Mais malheureusement pour ceux qui courent après, ils attrapent quelque chose qu'ils prennent pour de l'esprit, et qu'ils donnent pour tel. C'est tout au plus la bonne fortune d'Ixion, c'est une vapeur qu'ils embrassent au lieu de la Déesse qu'ils poursuivent. De cette erreur résultent ces beaux sentimens qu'on n'a jamais senti, ces pensées fausses que la nature n'a jamais produite, et ces expressions entortillées et obscures, que non seulement on n'entend point, mais qu'on ne peut pas même déchiffrer ni deviner. C'est de tous ces ingrédiens que sont composés les deux tiers des nouveaux livres Fran-

pois qui paroissent. C'est la nouvelle cuisine du Farnesse, où l'alambic travaille au lieu du pot et de la broche, et où les quintessences et les extraits dominent. N. B. Le sel Attique en est banni.

Il vous faudra bien de tems en tems manger de cette nouvelle cuisine. Mais ne vous y laissez pas corrompre le goût. Et quand vous voudrez donner à manger à votre tour, étudiez la bonne vieille cuisine du tems de Louis XIV. Il y avoit alors des chefs admirables, comme Corneille, Boileau, Racine, et la Fontaine. Tout ce qu'ils appretoient étoit simple, sain, et solide. Sans métaphore, ne vous laissez pas éblouir par le faux brillant, le recherché, les antithèses à la mode ; mais servez-vous de votre propre bon sens, et appelez les anciens à votre secours, pour vous en garantir. D'un autre côté, ne vous moquez pas de ceux, qui s'y sont laissés séduire ; vous êtes encore trop jeune pour faire le critique, et pour vous ériger en vengeur sévère du bon sens lésé. Seulement ne vous laissez pas pervertir, mais ne songez pas à convertir les autres. Laissez-les jouir tranquillement de leurs erreurs dans le goût, comme dans la religion. Le goût en France a, depuis un siècle et demi, un bien du haut et du bas, aussi bien que la France même. Le bon goût commença seulement à se faire jour, sous le regne, je ne dis pas de Louis XIII, mais du Cardinal de Richelieu, et fut encore épuré sous celui de Louis XIV, grand Roi au moins, s'il n'étoit pas grand homme. Corneille étoit le restaurateur du vrai, et le fondateur du théâtre François ; se ressentant toujours un peu des *concetti* des Italiens, et des *agudezas* des Espagnols ; témoin les épigrammes qu'il fait débiter à Chimène, dans tout l'excès de sa douleur.

Mais avant son tems, les troubadeurs et les romanciers étoient autant de fous, qui trouvoient des sots pour les admirer. Vers la fin du regne du cardinal de Richelieu, et au commencement de celui de Louis XIV, l'hôtel de Rambouillet étoit le temple

du goût, mais d'un goût pas encore tout-à-fait épuré. C'étoit plutôt un laboratoire d'esprit, où l'on donnoit la torture au bon sens, pour en tirer une essence subtile. Voiture y travailloit, et suoit même à grosses gouttes pour faire de l'esprit. Mais enfin Boileau et Moliere fixèrent le goût du vrai; en dépit des Scuderys, et des Calprenédes, &c. Ils déconfirent et mirent en fuite les Artamenes, les Jubas, les Oroondates, et tous ces héros de romans, qui valaient pourtant chacun d'eux une armée. Ces fous cherchèrent dans les bibliothèques un asyle qu'on leur refusa; et ils n'en trouverent que dans quelques ruelles. Je vous conseille pourtant de lire un tome de Cléopatre, et un de Clélie, sans quoi il vous sera impossible de vous former une idée de ces extravagances; mais Dieu vous garde d'aller jusqu'au douzième!

Le goût resta pur et vrai pendant presque tout le regne de Louis XIV, et jusqu'à ce qu'un très beau génie y donna (mais sans le vouloir) quelque atteinte. C'étoit Monsieur de Fontenelle, qui avec tout l'esprit du monde, et un grand savoir, sacrifioit peut-être un peu trop aux Graces, dont il étoit le nourrisson, et, l'élève favori. Admiré avec raison, on voulut l'imiter, mais malheureusement pour le siècle, l'auteur des Pastorales, de l'Histoire des Oracles, et du Théâtre François, trouva moins d'imitateurs, que le Chevalier d'Her ne trouva de singes. Contrefait depuis, par mille auteurs, il n'a pas été imité, que je sçache, par un seul.

A l'heure qu'il est, l'empire du vrai goût ne me paroît pas trop bien affermi en France; il subsiste à la vérité, mais il est déchiré par des partis; il y a le parti des petits-maîtres, celui des caillottes, celui des fades auteurs dont les ouvrages sont verbe et vocer, et *præterea nihil*, et enfin un parti nombreux et fort à la mode, d'auteurs qui débitent dans un galimatias métaphysique leurs faux raffinemens, sur les mouvemens et les sentimens de l'ame, du cœur, et de l'esprit.

Ne vous en laissez pas imposer par la mode, ni par des cliques que vous pourrez fréquenter; mais essayez toutes ces différentes espèces, avant que de les recevoir en paiement au coin du bon sens et de la raison; et soyez bien persuadé que rien n'est beau que le vrai. Tout brillant qui ne résulte pas de la solidité et de la justesse de la pensée, n'est qu'un faux brillant. Le mot Italien sur le diamant est bien vrai à cet égard : *quanto più sodazza, tanto più splendore.*

Tout ceci n'empêche pas que vous ne deviez vous conformer extérieurement aux modes et aux tons des différentes compagnies où vous vous trouverez. Parlez épigrammes avec les petits-maîtres, sentimens faux avec les caillettes, et galimatias avec les beaux esprits par état. A la bonne heure; à votre âge, ce n'est pas à vous à donner le ton à la compagnie, mais au contraire à le prendre. Examinez bien pourtant, et pesez tout cela en vous-même; distinguez bien le faux du vrai, et ne prenez pas le clinquant du Tasse pour l'or de Virgile.

Vous trouverez en même tems à Paris, des auteurs, et des compagnies, très solides. Vous n'entendrez point des fadaïses, du précieux, du guindé, chez Madame de Monconseil, ni aux hôtels de Matignon et de Coigny, où elle vous présentera; le Président Montesquieu ne vous parlera pas *pointes*. Son livre de l'Esprit des Loix, écrit en langue vulgaire, vous plaira, et vous instruira également.

Fréquentez le théâtre quand on y jouera les pièces de Corneille, de Racine, et de Molière, où il n'y a que du naturel et du vrai. Je ne prétends pas par là donner l'exclusion à plusieurs pièces modernes qui sont admirables, et en dernier lieu Cénie, pièce pleine de sentimens, mais de sentimens vrais, naturels, et dans lesquels on se reconnoît. Voulez-vous connoître les caractères du jour, lisez les ouvrages de Crébillon le fils, et de Marivaux. Le premier est un peintre excellent; le second a beaucoup étudié, et connoît bien le cœur, peut-être même un peu

trop. Les *Egaremens du Cœur et de l'Esprit* par Crébillon est un livre excellent dans ce genre ; les caractères y sont bien marqués ; il vous amusera infiniment, et ne vous sera pas inutile. L'*Histoire Japonaise* de Tansai, et de *Neadarné*, du même auteur, est une aimable extravagance, et parsemée de réflexions très justes ; enfin, vous trouverez bien à Paris de quoi vous former un goût sur et juste, pourvu que vous ne preniez pas le change.

Comme je vous laisse sur votre bonne foi à Paris, sans surveillant, je me flatte que vous n'abuserez pas de ma confiance. Je ne demande pas que vous soyez Capucin ; bien au contraire, je vous recommande les plaisirs, mais j'exige que ces soient les plaisirs d'un honnête homme. Ces plaisirs-là donnent du brillant au caractère d'un jeune homme ; mais la débauche avilit et dégrade. J'aurai des relations très vraies et détaillées de votre conduite, et selon ces relations je serai plus, ou moins, ou point de tout, à vous. Adieu.

P. S. Ecrivez-moi sans faute une fois la semaine, et répondez à celle-ci en François. Faufilez-vous tant que vous le pourrez chez les ministres étrangers. C'est voyager en différens endroits sans changer de place. Parlez Italien à tous les Italiens, et Allemand à tous les Allemands que vous trouverez, pour entretenir ces deux langues.

Je vous souhaite, mon cher, autant de nouvelles années que vous mériterez, et pas une de plus. Mais puissiez-vous en mériter un grand nombre !

TRANSLATION.

London, December 24, 1730.

MY DEAR FRIEND,

At length you are become a Parisian, and consequently must be addressed in French; you will also answer me in the same language, that I may be

able to judge of the degree in which you possess the elegance, the delicacy, and the orthography of that language, which is, in a manner, become the universal one of Europe. I am assured that you speak it well; but in that well there are gradations. He who in the provinces might be reckoned to speak correctly, would at Paris be looked upon as an ancient Gaul. In that country of mode, even language is subservient to fashion, which varies almost as often as their clothes.

The *affected*, the *refined*, the *neological*, or *new and fashionable style*, are at present too much in vogue at Paris. Know, observe, and occasionally converse (if you please), according to these different styles; but do not let your taste be infected by them. Wit too is there subservient to fashion; and actually, at Paris, one must have wit, even in despite of Minerva. Every body runs after it, although, if it does not come naturally, and of itself, it can never be overtaken. But unfortunately for those who pursue, they seize upon what they take for wit, and endeavour to pass it for such upon others. This is, at best, the lot of Ixion, who embraced a cloud instead of the goddess he pursued. Fine sentiments which never existed, false and unnatural thoughts, obscure and far-sought expressions, not only unintelligible, but which it is even impossible to decipher, or to guess at, are all the consequences of this error; and two-thirds of the new French books which now appear, are made up of those ingredients. It is the new cookery of Parnassus, in which the still is employed instead of the pot and the spit, and where quintessences and extracts are chiefly used. N. B. The Attic salt is proscribed.

You will now and then be obliged to eat of this new cookery; but do not suffer your taste to be corrupted by it. And when you, in your turn, are desirous of treating others, take the good old cookery of Lewis the Fourteenth's reign for your rule. There were at that time admirable head-cooks, such as

Corneille, Boileau, Racine, and La Fontaine. Whatever they prepared was simple, wholesome, and solid.—But, laying aside all metaphors, do not suffer yourself to be dazzled by false brilliancy, by unnatural expressions, nor by those antitheses so much in fashion; as a protection against such innovations, have recourse to your own good sense, and to the ancient authors. On the other hand, do not laugh at those who give into such errors; you are as yet too young to act the critic, or to stand forth a severe avenger of the violated rights of good sense. Content yourself with not being perverted, but do not think of converting others; let them quietly enjoy their errors in taste, as well as in religion. Within the course of the last century and a half, taste in France has (as well as that kingdom itself) undergone many vicissitudes. Under the reign of (I do not say Lewis the Thirteenth, but of) cardinal de Richelieu, good taste first began to make its way. It was refined under that of Lewis the Fourteenth; a great king at least, if not a great man. Corneille was the restorer of true taste, and the founder of the French theatre; although rather inclined to the Italian *conceits*, and the Spanish *agudese*. Witness those epigrams which he makes Chimene utter in the greatest excess of grief.

Before his time, that kind of itinerant authors called *Troubadours* or *Romanciers* was a species of madmen, who attracted the admiration of fools. Towards the end of the cardinal de Richelieu's reign, and the beginning of Lewis the Fourteenth's, the temple of taste was established at the *Hôtel* of Rambouillet; but that taste was not judiciously refined: this temple of taste might more properly have been named, a laboratory of wit, where good sense was put to the torture, in order to extract from it the most subtle essence. There it was, that Voiture laboured hard and incessantly, to create wit. At length Boileau and Moliere fixed the standard of true taste. In spite of the Scanderba, the Calpene-

des, &c. they defeated and put to flight *Attamens*, *Juba*, *Oroondates*, and all those heroes of romance who were notwithstanding (each of them) as good as a whole army. Those madmen then endeavoured to obtain an asylum in libraries: this they could not accomplish, but were under a necessity of taking shelter in the chambers of some few ladies. I would have you read one volume of *Cleopatra*, and one of *Clelia*; it will otherwise be impossible for you to form any idea of the extravagancies they contain: but God keep you from ever persevering to the twelfth.

During almost the whole reign of Lewis the Fourteenth, true taste remained in its purity, until it received some hurt, though undesignedly, from a very fine genius, I mean Monsieur de Fontenelle; who, with the greatest sense, and most solid learning, sacrificed rather too much to the Graces, whose most favourite child and pupil he was. Admired with reason, others tried to imitate him: but unfortunately for us, the author of the *Pastorals*, of the *History of Oracles*, and the *French Theatre*, found fewer imitators, than the Chevalier P'Her did mimics. He has since been taken off by a thousand authors: but never really imitated by any one that I know of.

At this time, the seat of true taste in France seems to me not well established. It exists, but torn by factions. There is one party of *petits maîtres*, one of half-learned women, another of insipid authors, whose works are *verba et voces et praterca nihil*; and in short, a numerous and very fashionable party of writers, who, in a metaphysical jumble, introduce their false and subtle reasonings, upon the movements and the sentiments of *the soul, the heart, and the mind*.

Do not let yourself be overpowered by fashion, nor by particular sets of people, with whom you may be connected; but try all the different coins, before you receive any in payment. Let your own good sense and reason judge of the value of each; and be

persuaded, that *nothing can be beautiful unless true*. Whatever brilliancy is not the result of the solidity and justness of thought, is but a false glare. The Italian saying upon a diamond is equally just with regard to thoughts, '*Quanto più sodezza, tanto più splendore.*'

All this ought not to hinder you from conforming externally to the modes and tones of the different companies in which you may chance to be. With the *petits maîtres* speak epigrams; false sentiments, with frivolous women; and a mixture of all these together, with professed *beaux esprits*. I would have you do so; for, at your age, you ought not to aim at changing the tone of the company, but conform to it. Examine well, however; weigh all maturely within yourself; and do not mistake the tinsel of Tasso, for the gold of Virgil.

You will find at Paris good authors, and circles distinguished by the solidity of their reasoning. You will never hear *trifling, affected, and far-sought* conversations, at Madame de Monconseil's, nor at the *hôtels* of Matignon and Coigny, where she will introduce you. The president Montesquieu will not speak to you in the epigrammatic style. His book, the *Spirit of Laws*, written in the vulgar tongue, will equally please and instruct you.

Frequent the theatre, whenever Corneille, Racine, and Moliere's pieces are played. They are according to nature and to truth. I do not mean by this to give an exclusion to several admirable modern plays, particularly *Cénie**, replete with sentiments that are true, natural, and applicable to one's self. If you choose to know the characters of people now in fashion, read Crébillon the younger and Marivaux's works. The former is a most excellent painter; the latter has studied and knows the human heart, perhaps too well. Crébillon's *Egaremens du Cœur* of

* Imitated in English by Mr. Francis, in a play called *Eugenia*.

de l'Esprit is an excellent work in its kind; it will be of infinite amusement to you, and not totally useless. The Japanese history of Tansaï and Neadarné, by the same author, is an amiable extravagancy, interspersed with the most just reflections. In short, provided you do not mistake the objects of your attention, you will find matter at Paris to form a good and true taste.

As I shall let you remain at Paris without any person to direct your conduct, I flatter myself that you will not make a bad use of the confidence I repose in you. I do not require that you should lead the life of a Capuchin friar; quite the contrary: I recommend pleasures to you; but I expect that they shall be the pleasures of a gentleman. These add brilliancy to a young man's character: but debauchery vilifies and degrades it. I shall have very true and exact accounts of your conduct; and according to the informations I receive, shall be more, or less, or not at all, yours. Adieu.

P. S. Do not omit writing to me once a week; and let your answer to this letter be in French. Connect yourself as much as possible with the foreign ministers; which is properly travelling into different countries, without going from one place. Speak Italian to all the Italians, and German to all the Germans you meet, in order not to forget those two languages.

I wish you, my dear friend, as many happy new years as you deserve, and not one more. May you deserve a great number!

LETTER CCXXXVIII.

London, January 3, O. S. 1751.

MY DEAR FRIEND,

BY your letter of the 5th, N. S. I find that your *début* at Paris has been a good one: you are entered into good company, and I dare say you will not sink into bad. Frequent the houses where you have been once invited, and have none of that shyness which makes most of your countrymen strangers, where they might be intimate and domestic if they pleased. Wherever you have a general invitation to sup when you please, profit of it with decency, and go every now and then. Lord Albemarle will, I am sure, be extremely kind to you; but his house is only a dinner house; and, as I am informed, frequented by no French people. Should he happen to employ you in his bureau, which I much doubt, you must write a better hand than your common one, or you will get no great credit for your manuscripts; for your hand is at present an illiberal one: it is neither a hand of business, nor of a gentleman; but the hand of a school-boy writing his exercise, which he hopes will never be read.

Madame de Monconseil gives me a favourable account of you; and so do Marquis de Matignon, and Madame du Boccage; they all say that you desire to please, and consequently promise me that you will; and they judge right; for whoever really desires to please, and has (as you now have) the means of learning how, certainly will please: and that is the great point of life; it makes all other things easy. Whenever you are with Madame de Monconseil, Madame du Boccage, or other women of fashion, with whom you are tolerable free, say frankly and naturally, ‘*Je n’ai point d’usage du monde, j’y suis encore bien*

• ‘I know little of the world, I am quite a novice

neuf; je souhaiterois ardemment de plaire, mais je nésçais gueres comment m'y prendre. Aiez la bonté, Madame, de me faire part de votre secret de plaire à tout le monde. J'en ferai ma fortune, et il vous en restera pourtant toujours, plus qu'il ne vous en faut.' When, in consequence of this request, they shall tell you of any little error, awkwardness, or impropriety, you should not only feel, but express, the warmest acknowledgement. Though nature should suffer, and she will, at first hearing them, tell them, ' * Que la critique la plus severe est, à votre égard, preuve la plus marquée de leur amitié.' Madame du Boccage tells me, particularly, to inform you, ' † Qu'il me fera toujours plaisir et honneur de me venir voir : il est vrai qu'à son age le plaisir de causer est froid ; mais je tacherai de lui faire connoissance avec des jeunes gens,' &c. Make use of this invitation, and as you live in a manner next door to her, step in and out there frequently. Monsieur du Boccage will go with you, he tells me, with great pleasure, to the plays, and point out to you whatever deserves your knowing there. This is worth your acceptance too, he has a very good taste. I have not yet heard from Lady Hervey upon your subject ; but, as you inform me that you have already supped with her once, I look upon you as adopted by her : consult her in all your little matters ; tell her any difficulties that may occur

in it ; and, although very desirous of pleasing, I am at a loss for the means. Be so good, Madam, to let me into your secret of pleasing every body. I shall owe my success to it ; and you will always have more than falls to your share.'

* 'That you will look upon the most severe criticisms as the greatest proof of their friendship.'

† 'I shall always receive the honour of his visits with pleasure: it is true, that at his age the pleasures of conversation are cold ; but I will endeavour to bring him acquainted with young people,' &c.

to you; ask her what you should do or say, in such or such cases: she has *l'usage des mœurs* in perfection, and will help you to acquire it. *Madame de Berkenrode* est *patricienne* de graces; and your quotation is very applicable to her. You may be there, I dare say, as often as you please; and I would advise you to sup there once a week.

You say, very justly, that as Mr. Harte is leaving you, you shall want advice more than ever; you shall never want mine; and as you have already had so much of it, I must rather repeat than add to what I have already given you: but that I will do, and add to it occasionally, as circumstances may require. At present, I shall only remind you of your two great objects, which you should always attend to: they are parliament, and foreign affairs. With regard to the former, you can do nothing, while abroad, but attend carefully to the purity, correctness, and elegance of your diction; the clearness and gracefulness of your utterance, in whatever language you speak. As for the parliamentary knowledge, I will take care of that, when you come home. With regard to foreign affairs, every thing you do abroad may and ought to tend that way. Your reading should be chiefly historical; I do not mean of remote, dark, and fabulous history, still less of jimcrack natural history of fossils, minerals, plants, &c. but I mean the useful, political, and constitutional history of Europe, for these last three centuries and an half. The other thing necessary for your foreign object, and not less necessary than either ancient or modern knowledge, is a great knowledge of the world, manners, politeness, address, and *le ton de la bonne compagnie*. In that view, keeping a great deal of good company is the principal point to which you are now to attend. It seems ridiculous to tell you, but it is most certainly true, that your dancing-master is at this time the man in all Europe of the greatest importance to you. You must dance well, in order to

sit, stand, and walk well; and you must do all these well, in order to please. What with your exercises, some reading, and a great deal of company, your day is, I confess, extremely taken up; but the day, if well employed, is long enough for every thing; and I am sure you will not slattern away one moment of it in inaction. At your age people have strong and active spirits, alacrity and vivacity in all they do; are *impigri*, indefatigable, and quick. The difference is, that a young fellow of parts exerts all these happy dispositions in the pursuit of proper objects; endeavours to excel in the solid, and in the showish parts of life; whereas a silly puppy, or a dull rogue, throws away all his youth and spirits upon trifles, when he is serious, or upon disgraceful vices, while he aims at pleasures. This, I am sure, will not be your case; your good sense and your good conduct, hitherto, are your guarantees with me for the future. Continue only at Paris, as you have begun; and your stay there will make you, what I have always wished you to be, as near perfection as our nature permits.

Adieu, my dear; remember to write to me once a week, not as to a father, but without reserve, as to a friend.

LETTER CCXXXIX.

London, January 14, O. S. 1751.

MY DEAR FRIEND,

AMONG the many good things Mr. Harte has told me of you, two in particular gave me great pleasure. The first, that you are exceeding careful and jealous of the dignity of your character; that is the sure and solid foundation upon which you must both stand and rise. A man's moral character is a more delicate thing, than a woman's reputation of chastity. A slip or two may possibly be forgiven her, and h-

character may be clarified by subsequent and continued good conduct: but a man's moral character once tainted is irreparably destroyed. The second was, that you had acquired a most correct and extensive knowledge of foreign affairs, such as the history, the treaties, and the forms of government of the several countries of Europe. This sort of knowledge, little attended to here, will make you not only useful, but necessary, in your future destination, and carry you very far. He added, that you wanted from hence some books relative to our laws and constitution, our colonies, and our commerce; of which you know less than of those of any other part of Europe. I will send you what short books I can find of that sort, to give you a general notion of those things; but you cannot have time to go into their depths at present, you cannot now engage with new folios; you and I will refer the constitutional part of this country to our meeting here, when we will enter seriously into it, and read the necessary books together. In the mean time, go on in the course you are in, of foreign matters; converse with ministers and others of every country; watch the transactions of every court, and endeavour to trace them up to their source. This, with your physics, your geometry, and your exercises, will be all that you can possibly have time for at Paris; for you must allow a great deal for company and pleasures: it is they that must give you those manners, that address, that *tour-nure* of the *beau monde*, which will qualify you for your future destination. You must first please in order to get the confidence, and consequently the secrets, of the courts and ministers for whom and with whom you negotiate.

I will send you, by the first opportunity, a short book written by Lord Bolingbroke, under the name of Sir John Oldcastle, containing remarks upon the History of England; which will give you a clear general notion of our constitution, and which will serve you at the same time (like all Lord Bolingbroke's

works) for a model of eloquence and style. I will also send you Sir Joshua Childe's little book upon trade, which may properly be called the Commercial Grammar. He lays down the true principles of commerce, and his conclusions from them are generally very just.

Since you turn your thoughts a little towards trade and commerce, which I am very glad you do, I will recommend a French book to you, that you will easily get at Paris, and which I take to be the best book in the world of that kind; I mean the *Dictionnaire de Commerce de Savary*, in three volumes in folio; where you will find every thing that relates to trade, commerce, specie, exchange, &c. most clearly stated; and not only relative to France, but to the whole world. You will easily suppose, that I do not advise you to read such a book *toute de suite*; but I only mean that you should have it at hand, to have recourse to occasionally.

With this great stock of both useful and ornamental knowledge, which you have already acquired, and which, by your application and industry, you are daily increasing, you will lay such a solid foundation of future figure and fortune, that if you complete it by all the accomplishments of manners, graces, &c. I know nothing which you may not aim at, and, in time, hope for. Your great point at present at Paris, to which all other considerations must give way, is to become entirely a man of fashion; to be well-bred without ceremony, easy without negligence, steady and intrepid with modesty, genteel without affectation, insinuating without meanness, cheerful without being noisy, frank without indiscretion, and secret without mysteriousness; to know the proper time and place for whatever you say or do, and to do it with an air of condition: all this is not so soon, nor so easily learned as people imagine, but requires observation and time. The world is an immense folio, which demands a great deal of

time and attention to be read and understood as it ought to be ; you have not yet read above four or five pages of it ; and you will have but barely time to dip now and then in other less important books.

Lord Albemarle has (I know) wrote to a friend of his here, that you do not frequent him so much as he expected and desired ; that he fears somebody or other has given you wrong impressions of him ; and that I may possibly think, from your being seldom at his house, that he has been wanting in his attentions to you. I told the person who told me this, that, on the contrary, you seemed, by your letters to me, to be extremely pleased with Lord Albemarle's behaviour to you ; but that you were obliged to give up dining abroad during your course of experimental philosophy. I guessed the true reason, which I believe was, that as no French people frequent his house, you rather chose to dine at other places, where you were likely to meet with better company than your countrymen ; and you were in the right of it. However, I would have you show no shyness to Lord Albemarle, but go to him, and dine with him oftener than it may be you would wish ; for the sake of having him speak well of you here when he returns. He is a good deal in fashion here, and his *puffing* you (to use an awkward expression), before your return here, will be of great use to you afterwards. People in general take characters, as they do most things, upon trust, rather than be at the trouble of examining them themselves ; and the decisions of four or five fashionable people, in every place, are final ; more particularly with regard to character, which all can hear, and but few judge of. Do not mention the least of this to any mortal ; and take care that Lord Albemarle do not suspect that you know any thing of the matter.

Lord Huntingdon and Lord Stormont are, I hear, arrived at Paris ; you have, doubtless, seen them. Lord Stormont is well spoken of here ; however, in your connexions, if you form any with them, show

rather a preference to Lord Huntingdon, for reasons which you will easily guess.

Mr. Harte goes this week to Cornwall, to take possession of his living; he has been installed at Windsor: he will return hither in about a month, when your literary correspondence with him will be regularly carried on. Your mutual concern at parting was a good sign for both.

I have this moment received good accounts of you from Paris. Go on; *vous êtes en bon train*. Adieu.

LETTER CCXL.

London, January 21, O. S. 1751.

MY DEAR FRIEND,

IN all my letters from Paris, I have the pleasure of finding, among many other good things, your delicacy mentioned with emphasis: this is the sure way of improving in those things, which you only want. It is true, they are little; but it is as true too, that they are necessary things. As they are mere matters of usage and mode, it is no disgrace for any body of your age to be ignorant of them; and the most compendious way of learning them is, fairly to avow your ignorance, and to consult those who, from long usage and experience, know them best. Good sense and good-nature, suggest civility in general; but in good-breeding there are a thousand little delicacies, which are established only by custom; and it is these little elegances of manners which distinguish a courtier, and a man of fashion, from the vulgar. I am assured, by different people, that your air is already much improved; and one of my correspondents makes you the true French compliment of saying, '*J'ose vous promettre qu'il sera bientôt comme un de nos autres.*' However unbecoming this speech may be in the mouth of a French-

man, I am very glad that they think it applicable to you; for I would have you not only adopt, but rival, the best manners and usages of the place you are at, be they what they will; that is, the versatility of manners, which is so useful in the course of the world. Choose your models well at Paris, and then rival them in their own way. There are fashionable words, phrases, and even gestures at Paris, which are called *du bon ton*; not to mention 'certaines petites politesses et attentions, qui ne sont rien en elles-mêmes,' which fashion has rendered necessary. Make yourself master of all these things; and to make a *début*, as the French say, 'qu'on dirait que c'est un François;' and when hereafter you shall be at other courts, do the same thing there; and conform to the fashionable manners and usage of the place; that is what the French themselves are not apt to do: wherever they go, they retain their own manners, as thinking them the best; but granting them to be so, they are still in the wrong not to conform to those of the place. One would desire to please wherever one is; and nothing is more innocently flattering, than an approbation, and an imitation of the people one converses with.

I hope your colleges with Marcel go on prosperously. In those ridiculous, though at the same time, really important lectures, pray attend, and desire your professor also to attend, more particularly to the Chapter of the Arms. It is they that decide a man's being genteel or otherwise, more than any other part of the body. A twist, or stiffness in the wrist, will make any man in Europe look awkward. The next thing to be attended to is, your coming into a room, and presenting yourself to a company: this gives the first impression; and the first impression is often a lasting one. Therefore, pray desire Professor Marcel to make you come in and go out of his room frequently, and in the supposition of different companies being there; such as ministers, women, mixed companies, &c. Those

who present themselves well have a certain dignity in their air, which, without the least seeming mixture of pride, at once engages, and is respected.

I should not so often repeat, nor so long dwell upon, such trifles, with any body that had less solid and valuable knowledge than you have. Frivolous people attend to those things, *par préférence*; they know nothing else: my fear with you is, that, from knowing better things, you should despise these too much, and think them of much less consequence than they really are; for they are of a great deal, and more especially to you.

Pleasing and governing women may, in time, be of great service to you. They often please and govern others. *A propos*; are you in love with Madame de Berkenrode still; or has some other taken her place in your affections? I take it for granted, that 'quæ te cumque domat Venus, non erubescendis adurit ignibus.' 'Un arrangement honnête sied bien à un galant homme.' In that case I recommend to you the utmost discretion, and the profoundest silence. Bragging of, hinting at, intimating, or even affectedly disclaiming and denying such an *arrangement*, will equally discredit you among men and women. An unaffected silence upon that subject is the only true medium.

In your commerce with women, and indeed with men too, *une certaine douceur* is particularly engaging; it is that which constitutes that character, which the French talk of so much, and so justly value; I mean *l'aimable*. This *douceur* is not so easily described as felt. It is the compound result of different things; a complaisance, a flexibility, but not a servility of manners; an air of softness in the countenance, gesture, and expression; equally whether you concur, or differ with the person you converse with. Observe those carefully, who have that *douceur*, which charms you and others; and your own good sense will soon enable you to discover the different ingredients of which it is composed. You

must be more particularly attentive to this *deceit*, whenever you are obliged to refuse what is asked of you, or to say what in itself cannot be very agreeable to those to whom you say it. It is then the necessary gilding of a disagreeable pill. *L'aimable* consists in a thousand of these little things aggregately. It is the *manner in modo*, which I have so often recommended to you. The respectable, Mr. Harte assures me you do not want, and I believe him. Study then carefully, and acquire perfectly, the *aimable*, and you will have every thing.

Abbé Guasco, who is another of your panegyrista, writes me word, that he has taken you to dinner at Marquis de St. Germain's, where you will be welcome as often as you please, and the oftener the better. Profit of that, upon the principle of travelling in different countries, without changing places. He says too, that he will take you to the parliament, when any remarkable cause is to be tried. That is very well; go through the several chambers of the parliament, and see and hear what they are doing: join practice and observation to your theoretical knowledge of their rights and privileges. No Englishman has the least notion of them.

I need not recommend you to go to the bottom of the constitutional and political knowledge of countries; for Mr. Harte tells me, that you have a peculiar turn that way, and have informed yourself most correctly of them.

I must now put some queries to you, as to a *juris publici peritus*, which I am sure you can answer me, and which I own I cannot answer myself: they are upon a subject now much talked of.

1st, Are there any particular forms requisite for the election of a king of the Romans, different from those which are necessary for the election of an emperor?

2dly, Is not a king of the Romans as legally elected by the votes of a majority of the electors, as by two thirds, or by the unanimity of the electors?

3dly, Is there any particular law or constitution of the empire, that distinguishes, either in matter or in form, the election of a king of the Romans from that of an emperor? and is not the golden bull of Charles the Fourth, equally the rule for both?

4thly, Were there not, at a meeting of a certain number of the electors (I have forgotten when), some rules and limitations agreed upon concerning the election of a king of the Romans? and were those restrictions legal? and did they obtain the force of law?

How happy am I, my dear child, that I can apply to you for knowledge, and with a certainty of being rightly informed! It is knowledge, more than quick, flashy parts, that makes a man of business. A man who is master of his matter will, with inferior parts, be too hard in parliament, and indeed any where else, for a man of better parts, who knows his subject but superficially: and if to his knowledge he joins eloquence and elocution, he must necessarily soon be at the head of that assembly; but without those two, no knowledge is sufficient.

Lord Huntingdon writes me word he has seen you, and that you have renewed your old school-acquaintance. Tell me fairly your opinion of him, and of his friend Lord Stormont; and also of the other English people of fashion you meet with. I promise you inviolable secrecy on my part. You and I must now write to each other as friends, and without the least reserve; there will for the future be a thousand things in my letters, which I would not have any mortal living but yourself see or know. Those you will easily distinguish, and neither show nor repeat; and I will do the same by you.

To come to another subject (for I have a pleasure in talking over every subject with you): How deep are you in Italian? Do you understand Ariosto, Tasso, Boccaccio, and Machiavelli? If you do, you know enough of it, and may know all the rest, by reading, when you have time. Little or no business is writ-

ten in Italian, except in Italy; and if, you know enough of it to understand the few Italian letters that may in time come in your way, and to speak Italian tolerably to those very few Italians, who speak no French, give yourself no farther trouble about that language, till you happen to have full leisure to perfect yourself in it. It is not the same with regard to German; your speaking and writing that well will particularly distinguish you from every other man in England; and is, moreover, of great use to any one who is, as probably you will be, employed in the Empire. Therefore, pray cultivate it sedulously, by writing four or five lines in German every day, and by speaking it to every German you meet with.

You have now got a footing in a great many good houses at Paris, in which I advise you to make yourself domestic. This is to be done by a certain easiness of carriage, and a decent familiarity. Not by way of putting yourself upon the frivolous footing of being *sans consequence*, but by doing, in some degree, the honours of the house and table, calling yourself, *en badinant*, *le galopin d'ici*, saying to the master or mistress, 'ceci est de mon département, je m'en charge; avouez que je m'en acquitte à merveille.' This sort of *badinage* has something engaging and *liant* in it, and begets that decent familiarity, which it is both agreeable and useful to establish in good houses, and with people of fashion. Mere formal visits, dinners, and suppers, upon formal invitations, are not the thing; they add to no connexion, nor information: but it is the easy, careless ingress and egress, at all hours, that forms the pleasing and profitable commerce of life.

The post is so negligent, that I lose some letters from Paris entirely, and receive others much later than I should. To this I ascribe my having received no letter from you for above a fortnight, which, to my impatience, seems a long time. I expect to hear from you once a week. Mr. Hart is gone to Corn-

will, and will be back in about three weeks. I have a packet of books to send you by the first opportunity, which, I believe, will be Mr. Yorke's return to Paris. The Greek books come from Mr. Haste, and the English ones from your humble servant. Read Lord Bolingbroke's with great attention, as well to the style as to the matter. I wish you could form yourself such a style in every language. Style is the dress of thoughts; and a well-dressed thought, like a well-dressed man, appears to great advantage. Yours. Adieu.

LETTER CCXLI.

London, January 28, O. S. 1751.

MY DEAR FRIEND,

A BILL for ninety pounds sterling was brought me the other day, said to be drawn upon me by you: I scrupled paying it at first, not upon account of the sum, but because you had sent me no letter of advice, which is always done in those transactions; and still more, because I did not perceive that you had signed it. The person who presented it desired me to look again, and that I should discover your name at the bottom; accordingly I looked again, and, with the help of my magnifying glass, did perceive, that what I had first taken only for somebody's mark was, in truth, your name, written in the worst and smallest hand I ever saw in my life. I cannot write quite so ill, but it was something like

this, *Philip Stanhope*. How-

ever, I paid it at a venture; though I would almost rather lose the money, than that such a signature should be yours. All gentlemen, and all men of business, write their names always in the same way;

that their signature may be so well known as not to be easily counterfeited ; and they generally sign in rather a larger character than their common hand ; whereas your name was in a less, and worse than your common writing. This suggested to me the various accidents which may very probably happen to you, while you write so ill. For instance, if you were to write in such a character to the secretary's office, your letter would immediately be sent to the decipherer, as containing matters of the utmost secrecy, not fit to be trusted to the common character. If you were to write so to an antiquary, he (knowing you to be a man of learning) would certainly think it by the Runic, Celtic, or Slavonian alphabet ; never suspecting it to be a modern character. And, if you were to send a *poulet* to a fine woman, in such a hand, she would think that it really came from the *poulaillier*, which, by the bye, is the etymology of the word *poulet* ; for Henry the fourth of France used to send *billets-doux* to his mistresses, by his *poulaillier*, under pretence of sending them chicken ; which gave the name of *poulets* to those short, but expressive manuscripts. I have often told you, that every man who has the use of his eyes, and of his hand, can write whatever hand he pleases ; and it is plain that you can, since you write both the Greek and German characters, which you never learned of a writing-master, extremely well, though your common hand, which you learned of a master, is an exceeding bad and illiberal one, equally unfit for business or common use. I do not desire that you should write the laboured, stiff character of a writing-master : a man of business must write quick and well, and that depends singly upon use. I would, therefore, advise you to get some very good writing-master at Paris, and apply to it for a month only ; which will be sufficient ; for upon my word, the writing of a genteel plain hand of business is of much more importance than you think. You will say, it may be, that when you write so very ill, it is because you

are in a hurry : to which I answer, Why are you ever in a hurry? A man of sense may be in haste, but can never be in a hurry, because he knows that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them : they run, they hare, they puzzle, confound, and perplex themselves ; they want to do every thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about well ; and his haste to dispatch a business only appears by the celerity of his application to it : he pursues it with a cool steadiness, and finishes it before he begins any other. I own, your time is much taken up, and you have a great many different things to do : but remember, that you had much better do half of them well, and leave the other half undone, than do them all indifferently. Moreover, the few seconds that are saved in the course of the day, by writing ill instead of well, do not amount to any object of time, by any means equivalent to the disgrace or ridicule of writing the scrawl of a common whore. Consider, that if your very bad writing could furnish me with matters of ridicule, what will it not do to others, who do not view you in that partial light that I do? There was a pope, I think it was Pope Chigi, who was justly ridiculed for his attention to little things, and his inability in great ones ; and therefore called *maximis in minimis*, and *minimis in maximis* ; Why? Because he attended to little things, when he had great ones to do. At this particular period of your life, and at the place you are now in, you have only little things to do ; and you should make it habitual to you to do them well, that they may require no attention from you when you have, as I hope you will have, greater things to mind. Make a good hand-writing familiar to you now, that you may hereafter have r

thing but your matter to think of; when you have occasion to write to kings and ministers. Dance, dress, present yourself habitually well now, that you may have none of those little things to think of hereafter; and which will be all necessary to be done well occasionally, when you will have greater things to do.

As I am eternally thinking of every thing that can be relative to you, one thing has occurred to me, which I think necessary to mention, in order to prevent the difficulties which it might otherwise lay you under: it is this; as you get more acquaintances at Paris, it will be impossible for you to frequent your first acquaintances, so much as you did while you had no others. As for example, at your *début*, I suppose you were chiefly at Madame Monconseil's, Lady Hervey's, and Madame du Boccage's. Now that you have got so many other houses, you cannot be at theirs so often as you used; but pray take care not to give them the least reason to think that you neglect or despise them, for the sake of new and more dignified and shining acquaintances; which would be ungrateful and imprudent on your part, and never forgiven on theirs. Call upon them often, though you do not stay with them so long as formerly: tell them that you are sorry you are obliged to go away, but that you have such and such engagements, with which good-breeding obliges you to comply; and insinuate, that you would rather stay with them. In short, take care to make as many personal friends, and as few personal enemies, as possible. I do not mean, by personal friends, intimate and confidential friends, of which no man can hope to have half a dozen in the whole course of his life; but I mean friends, in the common acceptation of the word; that is, people who speak well of you, and who would rather do you good than harm, consistently with their own interest, and no farther. Upon the whole, I recommend to you again and again *les graces*. Adorned by them, you may, in a manner, do what you please; it will be

approved of: without them, your best qualities will lose half their efficacy. Endeavour to be fashionable among the French, which will soon make you fashionable here. Monsieur de Matignon already calls you *le petit François*. If you can get that name generally at Paris, it will put you *à la mode*. Adieu, my dear child.

LETTER CCXLII.

London, February 4, O. S. 1751.

MY DEAR FRIEND,

THE accounts which I receive of you from Paris grow every day more and more satisfactory. Lord Albemarle has wrote a sort of panegyric of you, which has been seen by many people here, and which will be a very useful forerunner for you. Being in fashion, is an important point for any body anywhere; but it would be a great one for you to be established in the fashion here before you return. Your business would be half done by it, as I am sure you would not give people reason to change their favourable presentiments of you. The good that is said of you will not, I am convinced, make you a coxcomb; and, on the other hand, the being thought still to want some little accomplishments, will, I am persuaded, not mortify you, but only animate you to acquire them: I will, therefore, give you both fairly, in the following extract of a letter which I lately received from an impartial and discerning friend.

• J'ose vous assurer que Monsieur Stanhope réussira. Il a un grand fond de savoir, et une mémoire

• Permet me te assure you, sir, that Mr. Stanhope will succeed. He has a great fond of know-

prodigieuse, sans faire parade de l'un ou de l'autre. Il cherche à plaire, et il plaira. Il a de la phisionomie; sa figure est jolie, quoique petite. Il n'a rien de gauche, quoiqu'il n'ait pas encore toutes les graces requises, que Marcel et les femmes lui donneront bientôt. Enfin il ne lui manque que ce qui devoit nécessairement lui manquer à son age; je veux dire, les usages, et une certaine délicatesse dans les manieres, qui ne s'acquièrent que par le tems et la bonne compagnie. Avec son esprit, il les prendra bientôt, il y a déjà fait des progrès, et il fréquente les compagnies les plus propres à les lui donner.'

By this extract, which I can assure you is a faithful one, you and I have both of us the satisfaction of knowing, how much you have, and how little you want. Let what you have, give you (if possible) rather more *seeming* modesty, but at the same time more interior firmness and assurance; and let what you want, which you see is very attainable, redouble your attention and endeavours to acquire it. You have, in truth, but that one thing to apply to; and a very pleasing application it is, since it is through pleasures that you must arrive at it. Com-

ledge, and an uncommonly good memory, though he does not make any parade of either the one or the other. He is desirous of pleasing; and he will please. He has an expressive countenance; his figure is elegant, although little. He has not the least awkwardness, though he has not as yet acquired all the graces requisite; which Marcel and the ladies will soon give him. In short, he wants nothing but those things, which, at his age, must unavoidably be wanting; I mean, a certain turn and delicacy of manners, which are to be acquired only by time, and in good company. Ready as he is, he will soon learn them; particularly as he frequents such companies as are the most proper to give them.'

pany, suppers, balls, *spectacles*, which show you the models upon which you should form yourself, and all the little usages, customs, and delicacies, which you must adopt, and make habitual to you, are now your only schools and universities; in which young fellows and fine women will give you the best lectures.

Monsieur du Boccage is another of your panegyrista; and he tells me that *Madame du Boccage a pris avec vous le ton de mie et de bonne*; and that you like it very well. You are in the right of it; it is the way of improving: endeavour to be upon that footing with every woman you converse with; excepting where there may be a tender point of connexion; a point which I have nothing to do with; but if such a one there is, I hope she has not *de mauvais ni de vilains bras*, which I agree with you in thinking a very disagreeable thing.

I have sent you, by the opportunity of Pollock the courier, who was once my servant, two little parcels of Greek and English books; and shall send you two more by Mr. Yorke: but I accompany them with this caution, that, as you have not much time to read, you shall employ it in reading what is the most necessary, and that is, indisputably, modern historical, geographical, chronological, and political knowledge; the present constitution, maxims, force, riches, trade, commerce, characters, parties, and cabals, of the several courts of Europe. Many who are reckoned good scholars, though they know pretty accurately the government of Athens and Rome, are totally ignorant of the constitution of any one country now in Europe, even of their own. Read just Latin and Greek enough to keep up your classical learning, which will be an ornament to you while young, and a comfort to you when old. But the true useful knowledge, and especially for you, is the modern knowledge above-mentioned. It is that which must qualify you both for domestic and foreign business; and it is to that, therefore, that you shou

principally direct your attention; and I know, with great pleasure, that you do so. I would not thus commend you to yourself, if I thought commendations would have upon you those ill effects which they frequently have upon weak minds. I think you are much above being a vain coxcomb, over-rating you own merit, and insulting others with the superabundance of it. ~~On the contrary~~, I am convinced, ~~that the consciousness~~ of merit makes a man of sense more modest, though more firm. A man who displays his own merit is a coxcomb, and a man who does not know it is a fool. A man of sense knows it, exerts it, avails himself of it, but never boasts of it; and always ~~seems~~ rather to under than over-value it, though, in truth, he sets the right value upon it. It is a very true maxim of La Bruyere's (an author well worth your studying), 'qu'on ne veut dans ce monde, que ce que l'on veut valoir. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world; his dependency throws him into inaction; and the forward, the bustling, and the petulant, will always get the better of him. The manner makes the whole difference. What would be impudence in one manner, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more; but then he has art enough to give an outward air of modesty to all he does. This engages and prevails, whilst the very same things shock and fail, from the overbearing or impudent manner only of doing them. I repeat my maxim, 'Suaviter in modo, sed fortiter in re. Would you know the character, modes, and manners, of the latter end of the last age, which are very like those of the present, read La Bruyere. But would you know man, independently of modes, read La Rochefoucault, who, I am afraid, paints him very exactly.

Give the enclosed to Abbé Guasco, of whom you make good use, to go about with you, and see things. Between you and me, he has more knowledge than parts. 'Mais un habile homme sçait tirer parti de tout;' and every body is good for something. President Montesquieu is, in every sense, a most useful acquaintance. He has parts, joined to great reading and knowledge of the world. 'Puissez dans cette source tant que vous pourrez.'

Adieu. May the Graces attend you! for without them *ogni fatica è vana*. If they do not come to you willingly, constrain them, and force them to accompany all you think, all you say, and all you do.

LETTER CCXLIII.

London, February 11, O. S. 1751.

MY DEAR FRIEND,

WHEN you go to the play, which I hope you do often, for it is a very instructive amusement, you must certainly have observed the very different effects which the several parts have upon you, according as they are well or ill acted. The very best tragedy of Corneille's, if well spoken and acted, interests, engages, agitates, and affects your passions. Love, terror, and pity, alternately possess you. But, if ill spoken and acted, it would only excite your indignation or your laughter. Why? It is still Corneille's; it is the same sense, the same matter, whether well or ill-acted. It is then merely the manner of speaking and acting that makes this great difference in the effects. Apply this to yourself; and conclude from it that, if you would either please in a private company, or persuade in a public assembly, air, looks, gestures, graces, enunciation, proper accents, just emphasis, and tuneful cadences, are full as necessary as the matter itself. Let *awkward*

ungraceful, inelegant, and dull fellows say what they will in behalf of their solid matter, and strong reasonings; and let them despise all those graces and ornaments, which engage the senses, and captivate the heart; they will find (though they will possibly wonder why) that their rough unpolished matter, and their unadorned, coarse, but strong arguments, will neither please nor persuade; but on the contrary, will tire out attention, and excite disgust. We are so made, we love to be pleased, better than to be informed; information is in a certain degree, mortifying, as it implies our previous ignorance; it must be sweetened to be palatable.

To bring this directly to you: Know that no man can make a figure in this country, but by parliament. Your fate depends upon your success there as a speaker; and, take my word for it, that success turns much more upon manner than matter. Mr. Pitt, and Mr. Murray the solicitor-general, uncle to Lord Stormont, are, beyond comparison, the best speakers; Why? Only because they are the best orators. They alone can inflame or quiet the house; they alone are so attended to, in that numerous and noisy assembly, that you might hear a pin fall while either of them is speaking. Is it that their matter is better, or their argument stronger, than other people's? Does the house expect extraordinary informations from them? Not in the least: but the house expects pleasure from them, and therefore attends; finds it, and therefore approves. Mr. Pitt, particularly, has very little parliamentary knowledge; his matter is generally flimsy, and his arguments often weak: but his eloquence is superior, his action graceful, his enunciation just and harmonious; his periods are well turned, and every word he makes use of is the very best, and the most expressive, that can be used in that place. This, and not his matter, made him pay-master, in spite of both king and ministers. From this draw the obvious conclusion. The same thing holds full as true in conversation; where even

trifles, elegantly expressed, well looked, and accompanied with graceful action, will ever please beyond all the homely, unadorned sense in the world. Reflect, on one side, how you feel within yourself, while you are forced to suffer the tedious, muddy, and ill-turned narration of some awkward fellow, even though the fact may be interesting; and, on the other hand, with what pleasure you attend to the relation of a much less interesting matter, when elegantly expressed, genteelly turned, and gracefully delivered. By attending carefully to all these agreements in your daily conversation, they will become habitual to you, before you come into parliament; and you will have nothing then to do, but to raise them a little when you come there. I would wish you to be so attentive to this object, that I would not have you speak to your footman but in the very best words that the subject admits of, be the language which it will. Think of your words, and of their arrangement, before you speak: choose the most elegant, and place them in the best order. Consult your own ear, to avoid cacophony, and, what is very near as bad, monotony. Think also of your gesture and looks, when you are speaking even upon the most trifling subjects. The same things, differently expressed, looked, and delivered, cease to be the same things. The most passionate lover in the world cannot make a stronger declaration of love than the *Bourgeois gentilhomme* does in this happy form of words, 'Mourir d'amour me font, belle Marquise, vos beaux yeux.' I defy any body to say more; and yet I would advise nobody to say that; and I would recommend to you rather to smother and conceal your passion entirely, than to reveal it in these words. Seriously, this holds in every thing, as well as in that ludicrous instance. The French, to do them justice, attend very minutely to the purity, the correctness, and the elegance of their style in conversation, and in their letters. *Bien narrer* is an object of their

study; and though they sometimes carry it to affectation, they never sink into inelegancy, which is much the worse extreme of the two. Observe them, and form your French style upon theirs; for elegance in one language will re-produce itself in all. I knew a young man who, being just elected a member of parliament, was laughed at for being discovered, through the key-hole of his chamber door, speaking to himself in the glass, and forming his looks and gestures. I could not join in that laugh; but, on the contrary, thought him much wiser than those who laughed at him; for he knew the importance of those little graces in a public assembly; and they did not. Your little person (which I am told by the way is not ill-turned), whether in a laced coat or a blanket, is specifically the same; but yet, I believe, you choose to wear the former; and you are in the right, for the sake of pleasing more. The worst-bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her; the best-bred man in Europe could do no more. The difference, however would be considerable; the latter would please, by doing it gracefully, the former would be laughed at, for doing it awkwardly. I repeat it, and repeat it again, and shall never cease repeating it to you; air, manners, graces, style, elegance, and all those ornaments, must now be the only objects of your attention; it is now, or never, that you must acquire them. Postpone, therefore, all other considerations; make them now your serious study; you have not one moment to lose. The solid and the ornamental united are undoubtedly best; but were I reduced to make an option, I should, without hesitation, choose the latter.

I hope you assiduously frequent Marcel*, and carry graces from him; nobody had more to spare, than he had formerly. Have you learned to carve; for it is ridiculous not to carve well. A man who

* At that time the most celebrated dancing-master at Paris.

tells you gravely that he cannot carve, may as well tell you that he cannot blow his nose; it is both as necessary and as easy.

Make my compliments to Lord Huntingdon, whom I love and honour extremely, as I dare say you do; I will write to him soon, though I believe he has hardly time to read a letter; and my letters to those I love are, as you know by experience, not very short ones: this is one proof of it, and this would have been longer, if the paper had been so. Good night then, my dear child.

LETTER CCXLIV.

London, February 28, O. S. 1751.

MY DEAR FRIEND,

THIS epigram in Martial,

Non amo te, Sabidi, nec possum dicere quare;
Hoc tantum possum dicere, non amo te;

has puzzled a great many people, who cannot conceive how it is possible not to love any body, and yet not to know the reason why. I think I conceive Martial's meaning very clearly, though the nature of an epigram, which is to be short, would not allow him to explain it more fully, and I take it to be this: 'O Sabidis, you are a very worthy, deserving man; you have a thousand good qualities, you have a great deal of learning; I esteem, I respect; but for the soul of me I cannot love you, though I cannot particularly say why. You are not *amiable*: you have not those engaging manners, those pleasing attentions, those graces, and that address, which are absolutely necessary to please, though impossible to define. I cannot say it is this or that particular thing that hinders me from loving you; it is the whole te-

gether; and upon the whole you are not agreeable." How often have I, in the course of my life, found myself in this situation, with regard to many of my acquaintance, whom I have honoured and respected, without being able to love! I did not know why, because, when one is young, one does not take the trouble, nor allow one's self the time, to analyse one's sentiments, and to trace them up to their source. But subsequent observation and reflection have taught me why. There is a man, whose moral character, deep learning, and superior parts, I acknowledge, admire, and respect; but whom it is so impossible for me to love, that I am almost in a fever whenever I am in his company. His figure (without being deformed) seems made to disgrace or ridicule the common structure of the human body. His legs and arms are never in the position which, according to the situation of his body, they ought to be in, but constantly employed in committing acts of hostility upon the Graces. He throws any where, but down his throat, whatever he means to drink, and only mangles what he means to carve. Inattentive to all the regards of social life, he mistakes or misplaces every thing. He disputes with heat, and indiscriminately, mindless of the rank, character, and situation of those with whom he disputes: absolutely ignorant of the several gradations of familiarity or respect, he is exactly the same to his superiors, his equals, and his inferiors; and therefore, by a necessary consequence, absurd to two of the three. Is it possible to love such a man? No. The utmost I can do for him, is to consider him as a respectable Hottentot.

I remember that, when I come from Cambridge, I had acquired, among the perquisites of that illiberal seminary, a sauciness of literature, a turn to satire and contempt, and a strong tendency to argumentation and contradiction. But I had been but a very little while in the world, before I found that this would by no means do; and I immediately adopted

the opposite character: I concealed what learning I had; I applauded often, without approving; and I yielded commonly, without conviction. *Swallow its words* was my law and my prophets; and if I pleased (between you and me) it was much more owing to that than to any superior knowledge or merit of my own. *A propos*, the word *pleasing* puts one always in mind of Lady Hervey: pray tell her, that I declare her responsible to me for your pleasing; that I consider her as a pleasing Falstaff, who not only pleases herself, but is the cause of pleasing in others; that I knew she can make any thing of any body; and that, as your governess, if she does not make you please, it must be only because she will not, and not because she cannot. I hope you are *déjà dans son enjuit*; and if so, she is so good a sculptor, that I am sure she can give you whatever form she pleases. A versatility of manners is as necessary in social, as a versatility of parts is in political life. One must often yield, in order to prevail; one must humble one's self to be exalted; one must, like St. Paul, become all things to all men, to gain some; and, by the way, men are taken by the same means, *mutatis mutandis*, that women are gained; by gentleness, insinuation, and submission: and these lines of Mr. Dryden will hold to a minister as well as to a mistress:

The prostrate lover, when he lowest lies,
But steeps to conquer, and but kneels to rise.

In the course of the world, the qualifications of theameleon are often necessary; nay, they must be carried a little farther, and exerted a little sooner; for you should, to a certain degree, take the hue of either the man or the woman that you want, and wish to be upon terms with. *A propos*; have you yet found out at Paris any friendly and hospitable Madame de Luray, 'qui veut bien se charger d'un

soin de vous éduquer? And have you had any occasion of representing to her, 'qu'elle fût de temps des études?' But I ask your pardon, sir; for the abruptness of the question, and acknowledge that I am meddling with matters that are out of my department. However, in matters of less importance, I desire to be 'de vos secrets le fidèle dépositaire.' Trust me with the general turn and colour of your amusements at Paris. Is it 'le fracas du grand monde, comédies, ballets, opéras, cours, &c.?' Or is it 'des petites sociétés, moins bruyantes, mais peut-être plus agréables?' Where are you the most 'établi?' Where are you 'le petit Stanhope?' Voulez-vous encore jouer, à quelque arrangement honnête? Have you made any acquaintances among the young Breckhens who ride at your academy; and who are they? Send me this sort of chit-chat in your letters, which, by the bye, I wish you would honour me with somewhat oftener. If you frequent any of the myriads of polite Englishmen who infect Paris, who are they? Have you finished with Abbé Nolét, and are you as full of all the properties and effects of air? Were I inclined to quibble, I would say, that the effects of air, at least, are best to be learned of Marcel. If you have quite done with l'Abbé Nolét, ask my friend l'Abbé Sallier to recommend to you some meagre philomath, to teach you a little geometry and astronomy; not enough to absorb your attention, and puzzle your intellects, but only enough not to be grossly ignorant of either. I have of late been a sort of an *astronome malgré moi*, by bringing last Monday into the house of lords a bill for reformatory of our present calendar, and taking the new style upon which occasion I was obliged to talk some astronomical jargon, of which I did not understand one word, but got it by heart, and spoke it by rote, from a master. I wished that I had known a little more of it myself; and so much I would have you know. But the great and necessary knowledge of

it is, to know yourself and others : this knowledge requires great attention and long experience ; exert the former, and you may have the latter ! Adieu.

P. S. I have this moment received your letters of the 5th February, and the 2d March, N. S. The seal shall be done so soon as possible. I am glad that you are employed in Lord Albemarle's bureau ; it will teach you, at least, the mechanical part of that business, such as folding, entering, and docketing letters ; for you must not imagine that you are let into the *secrets* of the correspondence, nor indeed is it fit that you should, at your age. However, use yourself to secrecy as to the letters you either read or write, that in time you may be trusted with *secrets, very secrets, secrets, secrets, &c.* I am sorry that this business interferes with your riding ; I hope it is but seldom ; but I insist upon its not interfering with your dancing-master, who is at this time the most useful and necessary of all the masters you have or can have.

LETTER CCXLV.

MY DEAR FRIEND,

I MENTIONED to you some time ago, a sentence which I would most earnestly wish you always to retain in your thoughts, and observe in your conduct : it is '*suscipite in modo, fortiter in re.*' I do not know any one rule so unexceptionably useful and necessary in every part of life. I shall therefore take it for my text to-day ; and, as old men love preaching, and I have some right to preach to you, I here present you with my sermon upon these words. To proceed then regularly and *pulpitally* ; I will first show you, my beloved, the necessary connexion of the two members of my text, '*suscipite*

in modo, fortiter in re.' In the next place, I shall set forth the advantages and utility resulting from a strict observance of the precept, contained in my text; and conclude with an application of the whole. The 'suaviter in modo' alone would degenerate and sink into a mean, timid complaisance, and passiveness, if not supported and dignified by the 'fortiter in re;' which would also run into impetuosity and brutality, if not tempered and softened by the 'suaviter in modo;' however, they are seldom united. The warm, choleric man, with strong animal spirits, despises the 'suaviter in modo,' and thinks to carry all before him by the 'fortiter in re.' He may possibly, by great accident, now and then succeed, when he has only weak and timid people to deal with; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by the 'suaviter in modo' only; he becomes all things to all men; he seems to have no opinion of his own, and servilely adopts the present opinion of the present person; he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins the 'suaviter in modo' with the 'fortiter in re.' Now to the advantages arising from the strict observance of this precept.

• If you are in authority, and have a right to command, your commands delivered 'suaviter in modo' will be willingly, cheerfully, and consequently well obeyed; whereas, if given only fortiter, that is, brutally, they will rather, as Tacitus says, 'be interpreted than executed.' For my own part, if I bid my footman bring me a glass of wine, in a rough, insulting manner, I should expect that, in obeying me, he would contrive to spill some of it upon me; and I am sure I should deserve it. A cool, steady resolution should show, that where you have a right to command, you will be obeyed; but, at the

same time, a gentleness in the manner of enforcing that obedience should make it a cheerful one, and soften, as much as possible, the mortifying consciousness of inferiority. If you are to ask a favour, or even to solicit your due, you must do it *'suaviter in modo,'* or you will give those who have a mind to refuse you either, a pretence to do it, by resenting the manner; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show the *'fortiter in re.'* The right motives are seldom the true ones of men's actions, especially of kings, ministers, and people in high stations, who often give to importunity and fear, what they would refuse to justice or to merit. By the *'suaviter in modo'* engage their hearts, if you can; at least prevent the pretence of offence: but take care to show enough of the *'fortiter in re'* to extort from their love of ease, or their fear, what you might in vain hope for from their justice or good-nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains; they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real, and which not. Other sentiments are therefore to be applied to than those of mere justice and humanity; their favour must be captivated by the *'suaviter in modo;'* their love of ease disturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool resentment: this is the true *'fortiter in re.'* This precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

Now to apply what has been said, and so conclude.

If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it

seriously, check it carefully, and call the 'snaviter in modo' to your assistance: at the first impulse of passion be silent, till you can be soft. Labour even to get the command of your countenance so well, that these emotions may not be read in it; a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness is always abused and insulted by the unjust and the unfeeling; but when sustained by the 'fortiter in re,' is always respected, commonly successful. In your friendships and connexions, as well as in your enmities, this rule is particularly useful; let your firmness and vigour preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be disarmed by the gentleness of your manner; but let them feel, at the same time, the steadiness of your just resentment; for there is great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable. In negotiations with foreign ministers, remember the 'fortiter in re;' give up no point, accept of no expedient, till the utmost necessity reduces you to it, and even then dispute the ground inch by inch; but then, while you are contending with the minister 'fortiter in re,' remember to gain the man by the 'snaviter in modo.' If you engage his heart, you have a fair chance for imposing upon his understanding, and determining his will. Tell him, in a frank, gallant manner, that your ministerial wrangles do not lessen your personal regard for his merit; but that, on the contrary, his zeal and ability in the service of his master, increase

it; and that, of all things, you desire to make a good friend of so good a servant. By these means you may and will very often be a gainer, you never can be a loser. Some people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness, and an awkwardness in company with them, and catch at any little thing to expose them; and so, from temporary and only accidental opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all behaviour in business; which can only be carried on successfully, by unadulterated good policy and right reasoning. In such situations I would be more particularly and nobly civil, easy, and frank, with the man whose designs I traversed; this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. The countenance, the address, the words, the enunciation, the gesture, add great efficacy to the '*suaviter in modo*,' and great dignity to the '*fortiter in re*;' and consequently they deserve the utmost attention.

: From what has been said, I conclude with this observation, that gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious and moral duties. That you may be seriously convinced of this truth, and show it in your life and conversation, is the most sincere and ardent wish of yours!

LETTER CCXLVI.

London, March 11, O. S. 1751.

MY DEAR FRIEND,

I RECEIVED by the last post a letter from Abbé Quasco, in which he joins his representations to those of Lord Albemarle, against your remaining any longer in your very bad lodgings at the academy; and, as I do not find that any advantage can arise to you from being *interne* in an academy, which is full as far from the riding-house, and from all your other masters, as your lodgings will probably be, I agree to your removing to an *hôtel garni*; the abbé will help you to find one, as I desire him by the enclosed, which you will give him. I must, however, annex one condition to your going into private lodgings, which is, an absolute exclusion of English breakfasts and suppers at them; the former consume the whole morning, and the latter employ the evenings very ill, in senseless toasting *à la Angloise* in their infernal claret. You will be sure to go to the riding-house as often as possible; that is, whenever your new business at Lord Albemarle's does not hinder you. But at all events I insist upon your never missing Marcel, who is at present of more consequence to you than all the *business* in Europe; for this is the time for you to acquire 'tous ces petits riens,' which, though in an arithmetical account, added to one another *ad infinitum*, they would amount to nothing, in the account of the world amount to a great and important sum. 'Les agrémens et les graces,' without which you will never be any thing, are absolutely made up of all these *riens*, which are more easily felt than described. By the way, you may take your lodgings for one whole year certain, by which means you may get

them much cheaper; for though I intend to see you here in less than a year, it will be but for a little time, and you will return to Paris again, where I intend you shall stay till the end of April twelve months, 1798; at which time, provided you have got *des dispositions, des manières, des attentions, et des grâces de bon monde,* I shall place you in some business suitable to your destination.

I have received at last your present of the edition from Bonaparte, by Blanchet. It is very nicely done; to prove that he did not take in all the figures of the original. I will hang it up, where it shall be your eye again some time or other.

Mrs. Norton is recovered, in perfect health; from Gornwell, and has taken possession of his prebendal house at Wincor, which is a very pretty one. As I always say you will always feel, I hope you will always express, the strongest sentiments of gratitude and friendship for him. Write to him frequently; and attend to the letters you receive from him. He shall be with us at Blackheath, alias Babbote, all the time that I propose you shall be there, which I believe will be the month of August next.

Having thus mentioned to you the probability that at our meeting, I will prepare you a little for it. Hadest jealousy, or envy, make most people attend to the discovery of the least defects of those they do not love; they rejoice at every new discovery they make of the kind, and take care to publish it. I cannot say I do not know what those three ungovernable passions are, having never felt them in my own breast; but love has just the same effect upon me, except that I conceal, instead of publishing, the discovery which my attention makes in those I love. I curiously pry into them; I analyse them; and, wishing either to find them perfect, or to make them so, nothing escapes me. And I soon discover every the least gradation towards or from that perfection. You must, therefore, expect the most circumstantial that ever any body underwent: I shall

discover your least, as well as your greatest defects, and I shall very freely tell you of them, '*non quod edio habeam, sed quod amem.*' But I shall tell them you *tête-à-tête*, and as *Micio*, not as *Dameas*; and I will tell them to nobody else. . . I think it but fair to inform you beforehand, where I suspect that my criticisms are likely to fall; and that is, more upon the outward, than upon the inward man: I neither suspect your heart, nor your head; but to be plain with you, I have a strange distrust of your air, your address, your manners, your *tourments*, and particularly of your *enunciation* and elegance of style. These will be all put to the trial; for, while you are with me, you must do the honour of my house and table: the least inaccuracy or inelegancy will not escape me, as you will find by a look at the *menu*, and by a remonstrance afterwards when we are alone. You will see a great deal of company of all sorts at *Babiole*, and particularly foreigners. Make therefore, in the mean time, all these exterior and ornamental qualifications your peculiar care, and disappoint all my imaginary schemes of criticism. Some authors have criticised their own works first, in hopes of hindering others from doing it afterwards: but then they do it themselves with so much tenderness and partiality for their own production, that not only the production itself, but the preventive criticism, is criticised. I am not one of those authors; but, on the contrary, my severity increases with my fondness for my work; and if you will but effectually correct all the faults I shall find, I will insure you from all subsequent criticisms from other quarters.

Are you got a little into the interior, into the constitution of things at Paris? Have you seen what you have seen, thoroughly? For, by the way, say people see what they see, or hear what they hear. For example; if you go to *les Invalides*, do you content yourself with seeing the building, the hall where three or four hundred cripples dine, and the

galleries where they lie; or do you inform yourself of the numbers, the conditions of their admission, their allowance, the value and nature of the fund by which the whole is supported? This latter I call seeing; the former is only staring. Many people take the opportunity of *les vacances*, to go and see the empty rooms, where the several chambers of the parliament did sit; which rooms are exceedingly like all other large rooms; when you go there, let it be when they are full; see and hear what is doing in them; learn their respective constitutions, jurisdictions, objects, and methods of proceeding; hear some causes tried in every one of the different chambers; 'approfondissez les choses.'

I am glad to hear that you are so well at Marquis de St. Germain's*, of whom I hear a very good character. How are you with the other foreign ministers at Paris? Do you frequent the Dutch ambassador or ambassadress? Have you any footing at the nuncio's, or at the Imperial or Spanish ambassador's? It is useful. Be more particular in your letters to me, as to your manner of passing your time, and the company you keep. Where do you dine and sup often? Whose house is most your home? Adieu. 'Les graces, les graces.'

LETTER CCXLVII.

London, March 18, O. S. 1751.

MY DEAR FRIEND,

I ACQUAINTED you in a former letter, that I had brought a bill into the house of lords, for correcting and reforming our present calendar, which is the Julian; and for adopting the Gregorian. I

* At that time ambassador from the king of Savoy to the court of France;

will now give you a more particular account of that affair; from which reflections will naturally occur to you, that I hope may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the 13th corrected this error; his reformed calendar was immediately received by all the catholic powers of Europe, and afterwards adopted by all the Protestant ones, except Russia, Sweden, and England. It was not, in my opinion, very honourable for England to remain in a gross and avowed error, especially in such company; the inconvenience of it was likewise felt by all those who had foreign correspondences, whether political or mercantile. I determined, therefore, to attempt the reformation; I consulted the best lawyers, and the most skilful astronomers, and we cooked up a bill for that purpose. But then my difficulty began: I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make the house of lords think that I knew something of the matter; and also, to make them believe that they knew something of it themselves, which they do not. For my own part, I could just as soon have talked Celtic or Sclavonian to them, as astronomy, and they would have understood me full as well: so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and soundness of my periods, to my diction, to my action. This succeeded, and ever will succeed; they thought I informed, because I pleased them; and many of them said, that I had made the whole very clear to them; when, God knows, I had not said

interrupted it. Lord Maccolesfield, who had the greatest share in forming the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards with infinite knowledge, and all the clearness that so intricate a matter could admit of: but as his words, his periods, and his metaphors, were not near so good as mine, the preference was most unanimously, though most unjustly, given to me. This will ever be the case; every numerous assembly is *mob*, let the individuals who compose it be what they will. More reason and good sense is never so betalked to a mob: their passions, their sentiments, their senses, and their seeming interests, are alone to be applied to. Understanding they have collectively none; but they have ears and eyes, which must be flattered and seduced; and this can only be done by eloquence, tuneful periods, grateful action, and all the various parts of oratory.

When you come into the house of commons, if you imagine that speaking plain and unadorned sense and reason will do your business, you will find yourself most grossly mistaken. As a speaker you will be ranked only according to your eloquence, and by no means according to your matter: every body knows the matter almost alike, but few can deliver it. I was early convinced of the importance and powers of eloquence; and from that moment I applied myself to it. I resolved not to utter one word, even in common conversation, that should not be the most expressive, and the most elegant that the language could supply me with for that purpose; by which means I have acquired such a certain degree of habitual eloquence, that I must now really take some pains if I would express myself very inelegantly. I want to inculcate this known truth into you, which you seem by no means to be convinced of yet: that ornaments are at present your only objects. Your sole business now is to shine, not to weigh. Weight without lustre is lost.

You had better talk trifles elegantly to the most trifling woman, than coarse inelegant sense to the most solid man: you had better return a dropped fan genteelly, than give a thousand pounds awkwardly: and you had better refuse a favour gracefully, than grant it clumsily. Manner is all, in every thing: it is by manner only that you can please, and consequently rise. All your Greek will never advance you from secretary to envoy, or from envoy to ambassador; but your address, your manner, your air, if good, very probably may. Marcel can be of much more use to you than Aristotle. I would, upon my word, much rather that you had Lord Bolingbroke's style and eloquence, in speaking and writing, than all the learning of the Academy of Sciences, the Royal Society, and the two universities united.

Having mentioned Lord Bolingbroke's style, which is, undoubtedly, infinitely superior to any body's, I would have you read his works, which you have, over and over again, with particular attention to his style. Transcribe, imitate, emulate it, if possible: that would be of real use to you in the house of commons, in negotiations, in conversation; with that you may justly hope to please, to persuade, to seduce, to impose; and you will fail in those articles, in proportion as you fall short of it. Upon the whole, lay aside, during your year's residence at Paris, all thoughts of all that dull fellows call solid, and exert your utmost care to acquire what people of fashion call shining. '*Prenez l'éclat et le brillant d'un galant homme.*'

Among the commonly called little things, to which you do not attend, your hand-writing is one, which is indeed shamefully bad, and illiberal; it is neither the hand of a man of business, nor of a gentleman, but of a truant school-boy; as soon, therefore, as you have done with Abbé Nolét, pray get an excellent writing-master (since you think that you cannot teach yourself to write what hand you please); and

let him teach you to write a genteel, legible, liberal hand, and quick; not the hand of a *procureur*, or a writing-master, but that sort of hand in which the first *comandés* in foreign *bureaux* commonly write: for I tell you truly, that were I Lord Albemarle, nothing should remain in my *bureau* written in your present hand. From hand to arms, the transition is natural; is the carriage and motion of your arms so too? The motion of the arms is the most material part of a man's air, especially in dancing; the feet are not near so material. If a man dances well from the waist upwards, wears his hat well, and moves his head properly, he dances well. Do the women say that you dress well? for that is necessary too for a young fellow. Have you *un gout vif*, or a passion for any body? I do not ask for whom. An Iphigenia would both give you the desire, and teach you the means to please.

In a fortnight or three weeks you will see Sir Charles Hotham at Paris, in his way to Toulouse, where he is to stay a year or two. Pray be very civil to him, but do not carry him into company, except presenting him to Lord Albemarle; for as he is not to stay at Paris above a week, we do not desire that he should taste of that dissipation: you may show him a play and an opera. Adieu, my dear child.

LETTER CCXLVIII.

London, March 25, O. S. 1751.

DEAR BOY,

WHAT a happy period of your life is this! Pleasure is now, and ought to be, your business. While you were younger, dry rules and unconnected words, were the unpleasant objects of your labours. When you grow older, the anxiety, the vex-

ations, the disappointments, inseparable from public business, will require the greatest share of your time and attention; your pleasures may, indeed, contribute to your business, and your business will quicken your pleasures; but still your time must, necessarily, be divided: whereas now it is wholly your own, and cannot be so well employed as in the pleasures of a gentleman. The world is now the only book you want; and almost the only one you ought to read: that necessary book can only be read in company, in public places, at meals, and in parties. You must be in the pleasures, in order to learn the manners, of good company. In premeditation, or in further business, people conceal, or at least endeavour to conceal, their characters; whereas, pleasures discover them, and the heart breaks out through the guard of the understanding. These are often propitious moments, for skilful negociators to improve. In your destination particularly, the able conduct of pleasures is of infinite use: to keep a good table, and to do the honours of it gracefully, and to be *ten de la bonne compagnie*, is absolutely necessary for a foreign minister. There is a certain light table chat, useful to keep off improper, and too serious subjects, which is only to be learned in the pleasures of good company. In truth, it may be trifling; but trifling as it is, a man of parts and experience of the world will give an agreeable turn to it. '*L'art de badiner agréablement*' is by no means to be despised.

An engaging address, and turn to gallantry, is often of very great service to foreign ministers. Women have, directly or indirectly, a good deal to say in most courts. The late Lord Strafford governed, for a considerable time, the court of Berlin, and made his own fortune, by being well with Frederick de Wartenberg, the first King of Prussia's mistress. I could name many other instances of that kind. That sort of agreeable *caquet de femmes*, the necessary forerunner of closer confidences, is only to

be got by frequenting women of the first fashion, 'et qui donnent le ton.' Let every other book then give way to this great and necessary book the world; of which there are so many various readings, that it requires a great deal of time and attention to understand it well: contrary to all other books, you must not stay at home, but go abroad to read it; and, when you seek it abroad, you will not find it in booksellers' shops and stalls, but in courts, in *hôtels*, at entertainments, balls, assemblies, spectacles, &c. Put yourself upon the foot of an easy, domestic, but polite familiarity and intimacy, in the several French houses to which you have been introduced. Cultivate them, frequent them, and show a desire of becoming 'enfant de la maison.' Get acquainted as much as you can with 'les gens de cour:' and observe, carefully, how politely they can differ, and how civilly they can hate; how easy and idle they can seem in the multiplicity of their business; and how they can lay hold of the proper moments to carry it on, in the midst of their pleasures. Courts, alone, teach versatility and politeness; for there is no living there without them. Lord Albemarle has, I hear, and am very glad of it, put you into the hands of Messieurs de Bissy. Profit by that, and beg of them to let you attend them in all the companies of Versailles and Paris. One of them, at least, will naturally carry you to Madame de la Vallière, unless he is discarded by this time, and Gelliot* retaken. Tell them frankly, 'que vous cherchez à vous former; que vous êtes en mains de maîtres, s'ils veulent bien s'en donner la peine.' Your profession has this agreeable peculiarity in it, which is, that it is connected with, and promoted by, pleasures; and it is the only one in which a thorough knowledge of the world, polite manners, and an engaging address, are absolutely necessary. If a lawyer knows his law, a parson his divinity, and a friend

* A famous opera-singer at Paris.

cior his calculations, each may make a figure and a fortune in his profession, without great knowledge of the world, and without the manners of gentlemen. But your profession throws you into all the intrigues and cabals, as well as pleasures, of courts : in these windings and labyrinths, a knowledge of the world, a discernment of characters, a suppleness and versatility of mind, and an elegance of manners, must be your clue : you must know how to soothe and lull the monsters that guard, and how to address and gain the fair that keep, the golden fleece. These are the arts and the accomplishments absolutely necessary for a foreign minister; in which it must be owned, to our shame, that most other nations out-do the English; and, *ceteris paribus*, a French minister will get the better of an English one, at any third court in Europe; the French having something more *liant*, more insinuating and engaging in their manner, than we have. An English minister, shall have resided seven years at a court without having made any one personal connexion there, or without being intimate and domestic in any one house. He is always the English minister, and never naturalized. He receives his orders, demands an audience, writes an account of it to his court, and his business is done. A French minister, on the contrary, has not been six weeks at a court, without having, by a thousand little attentions, insinuated himself into some degree of favour with the prince, his wife, his mistress, his favourite, and his minister. He has established himself upon a familiar and domestic footing, in a dozen of the best houses of the place, where he has accustomed the people to be not only easy, but unguarded before him; he makes himself at home there, and they think him so. By these means he knows the interior of those courts, and can almost write prophecies to his own, from the knowledge he has of the characters, the humours, the abilities, or the weaknesses of the actors. The Cardinal d'Orléans was looked upon at Rome as an

Italian, and not as a French cardinal ; and Monsieur d'Avaux, wherever he went, was never considered as a foreign minister, but as a native and a personal friend. Mere plain truth, sense, and knowledge, will by no means do alone in courts ; art and ornaments must come to their assistance. Humours must be flattered ; the *mollia tempora* must be studied and known ; confidence acquired by seeming frankness, and profited of by silent skill. And, above all, you must gain and engage the heart, to betray the understanding to you. ' *Hæ tibi erant artes.*'

The death of the Prince of Wales, who was more beloved for his affability and good-nature, than esteemed for his steadiness and conduct, has given concern to many, and apprehensions to all. The great difference of age in the King and Prince George, presents the prospect of a minority ; a disagreeable prospect for any nation ! But it is to be hoped, and is most probable, that the king, who is now perfectly recovered of his late indisposition, may live to see his grandson of age. He is, seriously, a most hopeful boy ; gentle and good-natured, with good sound sense. This event has made all sorts of people here historians, as well as politicians. Our histories are rummaged for all the particular circumstances of the six minorities, we have had since the Conquest, viz. those of Henry, III. Edward III., Richard II., Henry VI., Edward V., and Edward VI. ; and the reasonings, the speculations, the conjectures, and the predictions, you will easily imagine, must be innumerable and endless, in this nation, where every porter is a consummate politician. Doctor Swift says, very humourously, ' Every man knows that he understands religion and politics, though he never learned them ; but many people are conscious they do not understand many other sciences, from having never learned them.'
Adieu.

LETTER CCXLIX.

London, April 7, O. S. 1751.

MY DEAR FRIEND,

HERE you have, all together, the pocket-books, the compasses, and the patterns. When your three Graces have made their option, you need only send me, in a letter, small pieces of the three mohairs they fix upon. If I can find no way of sending them safely, and directly to Paris, I will contrive to have them left with Madame Morel, at Calais; who, being Madame Monconseil's agent there, may find means of furthering them to your three ladies, who all belong to your friend Madame Monconseil. Two of the three, I am told, are handsome; Madame Polignac, I can swear, is not so; but however, as the world goes, two out of three is a very good composition.

You will also find, in the packet, a compass ring, set round with little diamonds, which I advise you to make a present of to Abbé Gnasco, who has been useful to you, and will continue to be so; as it is a mere bauble, you must add to the value of it by your manner of giving it him. Show it him first, and when he commends it, as probably he will, tell him that it is at his service, 'et que comme il est toujours par voie et par chemins, il est absolument nécessaire qu'il ait une boussole.' All those little gallantries depend entirely upon the manner of doing them; as, in truth, what does not? The greatest favours may be done so awkwardly and bunglingly as to offend; and disagreeable things may be done so agreeably, as almost to oblige. Endeavour to acquire this great secret; it exists, it is to be found, and is worth a great deal more than the grand secret of the alchemists would be, if it were,

as it is not, to be found. This is only to be learned in courts, where clashing views, jarring opinions, and cordial hatreds, are softened, and kept within decent bounds, by politeness and manners. Frequent, observe, and learn courts. Are you free of that of St. Cloud? Are you often at Versailles? Insinuate and wriggle yourself into favour at those places. L'Abbé de la Ville, my old friend, will help you at the latter; your three ladies may establish you in the former. The good-breeding 'de la ville et de la cour' are different; but, without deciding which is intrinsically the best, that of the court is, without doubt, the most necessary for you, who are to live, to grow, and to rise in courts. In two years time, which will be as soon as you are fit for it, I hope to be able to plant you in the soil of a *young court* here; where, if you have all the address, the suppleness, and versatility of a good courtier, you will have a great chance of thriving and flourishing. Young favour is easily acquired, if the proper means are employed; and, when acquired, it is warm, if not durable; and the warm moments must be snatched and improved. 'Quitte pour ce qui en peut arriver après.' Do not mention this view of mine for you to any mortal; but learn to keep your own secrets, which, by the way, very few people can do.

If your course of experimental philosophy with Abbé Nolét is over, I would have you apply to Abbé Sallier, for a master to give you a general notion of astronomy and geometry: of both which you may know as much as I desire you should, in six months time. I only desire that you should have a clear notion of the present planetary system, and the history of all the former systems: Fontenelle's *Pluralité des Mondes* will almost teach you all you need know upon that subject. As for geometry, the seven first books of Euclid will be a sufficient portion of it for you. It is right to have a general notion of those abstruse sciences, so as not to appear quite ig-

nerant of them, when they happen, on sometimes they do, to be the topics of conversation; but a deep knowledge of them requires too much time, and engrosses the mind too much. I repeat it again and again to you, let the great book of the world be your principal study. 'Nocturnâ versatè manu, versatè diurnâ;' which may be rendered thus in English: Turn over men by day, and women by night. I mean only the best editions.

Whatever may be said at Paris of my speech upon the bill for the reformation of the present calendar, or whatever applause it may have met with here, the whole, I can assure you, is owing to the words, and to the delivery, but by no means to the matter; which, as I told you in a former letter, I was not master of. I mention this again, to shew you the importance of well-chosen words, harmonious periods, and good delivery; for, between you and me, Lord Macclesfield's speech was, in truth, worth a thousand of mine. It will soon be printed, and I will send it you. It is very instructive. You say, that you wish to speak but half as well as I did; you may easily speak full as well as ever I did; if you will but give the same attention to the same objects that I did at your age, and for many years afterwards; I mean correctness, purity, and elegance of style, harmony of periods, and gracefulness of delivery. Read over and over again the third book of *Cicero de Oratore*, in which he particularly treats of the ornamental parts of oratory: they are indeed properly oratory; for all the rest depends only upon common sense, and some knowledge of the subjects you speak upon. But if you would please, persuade and prevail in speaking, it must be by the ornamental parts of oratory. Make them, therefore, habitual to you; and resolve never to say the most common things, even to your footman, but in the best words you can find, and with the best utterance. This, with '*les manieres, la tournure, et les*

angels de Dieu mortel, are the only two things you want; fortunately they are both in your power; may you have them both! Adieu.

LETTER CCL.

A Londres, 15 April, V. S. 1751.

MON CHER AMI,

COMMENT vont les Graces, les manieres, les agrémens, et tous ces petits riens si nécessaires pour rendre un homme aimable? Les prenez-vous? y faites-vous des progrès? Le grand secret c'est l'art de plaire; et c'est un art qu'il ne tient qu'à un chacun d'acquiescer, supposant un certain fond de sens commun. Un tel vous plaît par tel endroit; examinez pourquoi, faites comme lui, et vous plairez par le même endroit aux autres. Pour plaire aux femmes, il faut être considéré des hommes. Et pour plaire aux hommes, il faut sçavoir plaire aux femmes. Les femmes, dont la vanité est sans contredit la passion dominante, se trouvent flattée par les attentions d'un homme qui est généralement estimé parmi les hommes. Quand il est marqué à ce coin, elles lui donnent le cours, c'est-à-dire, la mode. De l'autre côté, un homme sera estimable parmi les hommes, sans pourtant être aimable, si les femmes n'y ont pas mis la dernière main. Il est aussi nécessaire que les deux sexes travaillent à sa perfection qu'à son être; porter aux femmes le mérite de votre sagesse, vous en rapporterez la douceur, les agrémens, et les graces, du leur; et les hommes qui vous estimaient seulement auparavant, vous aimeront après. Les femmes sont les véritables raffineuses de l'or masculin; elles n'y ajoutent pas du poids il est vrai, mais elles y donnent l'éclat et le brillant. A propos, on m'a assuré que Madame du Blot, sans avoir des traits, est jolie comme un oeur, et que nonobstan-

cela, elle s'en est tenue jusqu'ici scrupuleusement à son mari, quoiqu'il y ait déjà plus d'un an qu'elle est mariée. Elle n'y pense pas ; il faut décroter cette femme-là. Décrottez vous donc tous les deux réciproquement. Force, assiduités, attentions, regards tendres, et déclarations passionnées de votre côté, produiront au moins quelque velléité de sien. Et quand une fois la velléité est, les œuvres ne sont pas loin.

Comme je vous tiens pour le premier *jurisconsulte* et politique de tout le corps Germanique, je suppose que vous aurez lu la lettre du Roi de Prusse à l'Electeur de Maïence, au sujet de l'élection d'un Roi des Romains. Et de l'autre côté, une pièce, intitulée, *Représentation impartiale de ce qui est joints à l'égard de l'Election d'un Roi des Romains, &c.* La première est très bien écrite, mais pas fondée sur les loix et les usages de l'empire ; la seconde est très mal écrite, au moins en François, mais fondée. Je crois qu'elle aura été écrite par quelque Allemand qui s'étoit mis dans l'esprit qu'il entendoit le François. Je suis persuadé pourtant que l'élégance et la délicatesse de la lettre du Roi de Prusse en imposeront aux deux tiers du public en dépit de la solidité et de la vérité de l'autre pièce. Telle est la force de l'élégance et de la délicatesse.

Je souhaiterois que vous eussiez la bonté de me détailler un peu plus particulièrement vos allées à Paris. Où est ce, par exemple, que vous dînez tous les Vendredis, avec cet aimable et respectable vieillard Fontenelle ? Quelle est la maison qui est pour ainsi dire votre domicile ? Car on en a toujours une, où l'on est plus établi, et plus à son aise qu'ailleurs. Qui sont les jeunes François avec lesquels vous êtes le plus lié ? Frequentez-vous l'hôtel d'Hollande ; et vous êtes-vous fourré encore dans celui du Comte de Caunitz ? Monsieur de Pignatelli a-t-il l'honneur d'être du nombre de vos serviteurs ? Et le nonce du pape vous a-t-il compris dans son jubilé ? Dites moi aussi naturellement comment vous

êtes avec Milord Huntingdon ; le voyez-vous souvent ? le cultivez-vous ? Répondez spécifiquement à toutes ces questions dans votre première lettre.

On me dit que le livre de Du Clos n'est pas à la mode à Paris, et qu'on le critique furieusement ; c'est apparemment parce qu'on l'entend, et ce n'est plus la mode, d'être intelligible. Je respecte infiniment la mode, mais je respecte bien plus ce livre, que je trouve en même tems vrai, solide, et brillant. Il y a même des épigrammes : que veut-on de plus ?

Mr. * * * sera parti (je compte) de Paris pour son séjour de Toulouse. J'espère qu'il y prendra des manières, au moins en a-t-il bien besoin. Il est gauche, il est taciturne, et n'a pas le moindre extravagant : qualités pourtant très nécessaires pour se distinguer ou dans les affaires, ou dans le beau monde. Au vrai, ces deux choses sont si liées, qu'un homme ne figurera jamais dans les affaires qui ne sçait pas briller aussi dans le beau monde. Et pour réussir parfaitement bien dans l'un ou dans l'autre, il faut être *in utrumque paratus*. Puis-je vous l'être, mon cher ami ! et sur ce, nous vous donnons le bon soir.

P. S. Lord and Lady Blessington, with their son Lord Mountjoy, will be at Paris next week, in their way to the south of France : I send you a little packet of books by them. Pray go to wait upon them, as soon as you hear of their arrival, and show them all the attentions you can.

TRANSLATION.

London, April 15, O. S. 1751.

MY DEAR FRIEND,

WHAT success with the graces, and in the accomplishments, elegancies, and all those little things so indispensably necessary to constitute an amiable man? Do you take them, do you make a progress in them? The great secret is the art of pleasing; and that art is to be attained by every man who has a good fund of common-sense. If you are pleased with any person, examine why; do as he does; and you will charm others by the same things which please you in him. To be liked by women, you must be esteemed by men; and to please men, you must be agreeable to women. Vanity is unquestionably the ruling passion in women; and it is much flattered by the attentions of a man who is generally esteemed by men: when his merit has received the stamp of their approbation, women make it current, that is to say, put him in fashion. On the other hand, if a man has not received the last polish from women, he may be estimable among men, but he will never be amiable. The concurrence of the two sexes is as necessary to the perfection of our being, as to the formation of it. Go among women with the good qualities of your sex, and you will acquire from them the softness and the graces of theirs. Men will then add affection to the esteem which they before had for you. Women are the only refiners of the merit of men; it is true, they cannot add weight, but they polish and give lustre to it. *A propos*, I am assured that Madame de Blot, although she has no great regularity of features, is, notwithstanding, excessively pretty; and that, for all that, she has as yet been scrupulously constant to her husband, though she has now been married above a year. Surely she does

not reflect, that woman wants polishing. I would have you polish one another reciprocally. Force, assiduities, attentions, tender looks, and passionate declarations, on your side, will produce some irresolute wishes, at least, on hers; and even when the slightest wishes arise, the rest will soon follow.

As I take you to be the greatest *juris peritus* and politician of the whole Germanic body, I suppose you will have read the King of Prussia's letter to the elector of Mainz, upon the election of a King of the Romans, and, on the other side, a memorial, entitled, 'Impartial Representation of what is just with regard to the Election of a King of the Romans, &c.' The first is extremely well written, but not grounded upon the laws and customs of the empire. The second is very ill written (at least in French), but well grounded; I fancy the author is some German, who has taken into his head that he understands French. I am, however, persuaded, that the elegance and delicacy of the King of Prussia's letter will prevail with two-thirds of the public, in spite of the solidity and truths contained in the other piece. Such is the force of an elegant and delicate style!

I wish you would be so good as to give me a more particular and circumstantial account of the method of passing your time at Paris. For instance, where is it that you dine every Friday, in company with that amiable and respectable old man, Fontenelle? Which is the house where you think yourself at home? for one always has such a one, where one is better established, and more at ease, than any where else. Who are the young Frenchmen with whom you are most intimately connected? Do you frequent the Dutch ambassador's? Have you penetrated yet into Count Caunitz's house? Has Monsieur de Pignatelli the honour of being one of your humble servants? and has the Pope's Nuncio included you in his jubilee? Tell me also freely how you are with Lord Huntingdon: Do you see him often? Do you connect yourself with him? An-

answer all these questions circumstantially in your first letter.

I am told that Du Clos's book is not in vogue at Paris, and that it is violently criticised; I suppose that is because one understands it; and being intelligible is now no longer the fashion. I have a very great respect for fashion, but a much greater for this book; which is, all at once, true, solid, and bright. It contains even epigrams; what can one wish for more?

Mr. *** will, I suppose, have left Paris by this time, for his residence at Toulouse. I hope he will acquire manners there; I am sure he wants them. He is awkward, he is silent, and has nothing agreeable in his address: most necessary qualifications to distinguish one's self in business, as well as in the *polite world*! In truth, these two things are so connected, that a man cannot make a figure in business, who is not qualified to shine in the great world; and to succeed perfectly in either the one or the other, one must be *in utrumque paratus*. May you be that, my dear friend! and so we wish you a good night.

LETTER CCLI.

London, April 22, O. S. 1751.

MY DEAR FRIEND,

I APPLY to you now, as to the greatest virtues: of this, or perhaps any other age; one whose superior judgement and distinguishing eye hindered the King of Poland from buying a bad picture at Venice, and whose decisions in the realms of virtue are final and without appeal. Now to the point. I have had a catalogue sent me, 'd'une vente d'aimable de tableaux des plus grands maitres appartenant au Sieur Araignon Aperon, valet de chambre de la Reine, sur le quai de la Mégisserie, au coin de l'Arche

Marion.' There I observe two large pictures of Titian as described in the enclosed page of the catalogue, N^o 18, which I should be glad to purchase upon two conditions; the first is, that they be undoubted originals of Titian, in good preservation, and the other that they come cheap. To ascertain the first (but without disparaging your skill) I wish you would get some undoubted connoisseurs to examine them carefully; and if, upon such critical examination, they should be unanimously allowed to be undisputed originals of Titian, and well preserved, then comes the second point, the price: I will not go above two hundred pounds sterling for the two together; but as much less as you can get them for. I acknowledge that two hundred pounds seems to be a very small sum for two undoubted Titians of that size; but, on the other hand, as large Italian pictures are now out of fashion at Paris, where fashion decides of every thing, and as these pictures are too large for common rooms, they may possibly come within the price above limited. I leave the whole of this transaction (the price excepted, which I will not exceed) to your consummate skill and prudence, with proper advice joined to them. Should you happen to buy them for that price, carry them to your own lodgings, and get a frame made to the second, which I observe has none, exactly the same with the other frame, and have the old one new gilt; and then get them carefully packed up, and sent me by Rouen.

I hear much of your conversing with *les beaux esprits* at Paris; I am very glad of it; it gives a degree of reputation, especially at Paris; and their conversation is generally instructive, though sometimes affected. It must be owned, that the polite conversation of the men and women of fashion at Paris, though not always very deep, is much less futile and frivolous than ours here. It turns at least upon some subject, something of taste, some point of history, criticism, and even philosophy; which, though pro-

bably not quite so solid as Mr. Locke's, is however better, and more becoming rational beings, than our frivolous dissertations upon the weather, or upon whist. Monsieur du Clos observes, and I think very justly, 'qu'il y a à présent en France une fermentation universelle de la raison qui tend à se développer.' Whereas, I am sorry to say, that here that fermentation seems to have been over some years ago, the spirit evaporated, and only the dregs left. Moreover, *les beaux esprits* at Paris are commonly well-bred, which ours very frequently are not; with the former your manners will be formed; with the latter wit must generally be compounded for at the expense of manners. Are you acquainted with Marivaux, who has certainly studied, and is well acquainted with the heart; but who refines so much upon its *piés et reptis*, and describes them so affectingly, that he often is unintelligible to his readers, and sometimes so, I dare say, to himself? Do you know Crébillon le fils? He is a fine painter, and a pleasing writer; his characters are admirable, and his reflections just. Frequent these people, and be glad but not proud of frequenting them: never boast of it, as a proof of your own merit, nor insult, in a manner, other companies, by telling them affectingly what you, Montesquieu, and Fontenelle, were talking of the other day; as I have known many people do here with regard to Pope and Swift, who had never been twice in company with either: nor carry into other companies the *ton* of those meetings of *beaux esprits*. Talk literature, taste, philosophy, &c. with them, *à la bonne hôte*; but then, with the same ease, and more *enjouement*, talk *pot-pourri*, *motres*, &c. with Madame de Blot, if she requires it. Almost every subject in the world has its proper time and place; in which no one is above or below discussion. The point is, to talk well upon the subject you talk upon; and the most trifling frivolous subjects will still give a man of parts an opportunity of showing them.

L'usage du grand monde can alone teach that. This was the distinguishing characteristic of Alcibiades, and a happy one it was; that he could occasionally, and with so much ease, adopt the most different, and even the most opposite habits and manners, that each seemed natural to him. Prepare yourself for the great world, as the *athlète* used to do for their exercises; oil (if I may use that expression) your mind, and your manners, to give them the necessary suppleness and flexibility; strength alone will not do, as young people are too apt to think.

How do your exercises go on! Can you manage a pretty vigorous *sauter* between the pillars? Are you got into stirrups yet? 'Faites-vous assaut aux armes? But above all, what does Marcel say of you? Is he satisfied? Pray be more particular in your accounts of yourself; for, though I have frequent accounts of you from others, I desire to have your own two. Adieu.

Yours, truly and tenderly.

LETTER CCLII.

London, May 2, O. S. 1751.

MY DEAR FRIEND,

TWO accounts which I have very lately received of you, from two good judges, have put me into great spirits; as they have given me reasonable hopes, that you will soon acquire all that I believe you want; I mean, the air, the address, the graces, and the manners, of a man of fashion. As these two pictures of you are very unlike that which I received and sent you some months ago, I will name the two painters; the first is an old friend and acquaintance of mine, Monsieur d'Aillon. His picture is, I hope, like you; for it is a very good one: Monsieur Tollet's is still a better; and so advantageous a one, that I will not send you a copy of it, for fear of mak-

ing you too vain. So far I will tell you, that there was only one *but* in either of their accounts : and it was this : I gave d'Aillon the question, ordinary and extraordinary, upon the important article of manners ; and extorted this from him : * *Mais si vous voulez il lui manque encore ce dernier beau vernis qui relève les couleurs, et qui donne l'éclat à la pièce. Comptez qu'il l'aura ; il a trop d'esprit pour n'en pas connoître tout le prix, et je me trompe bien, ou plus d'une personne travaille à le lui donner.* ' Monsieur Tollot says, † ' *Il ne lui manque absolument, pour être tout ce que vous souhaitez qu'il soit, que ces petits riens, ces graces de détail, cette aisance aimable que l'usage du grand monde peut seul lui donner. A cet égard on m'assure qu'il est en de bonnes mains ; je ne sçais si on ne veut pas dire par-là, dans les beaux bras.* ' Without entering into a nice discussion of the last question, I congratulate you and myself upon your being so near that point at which I so anxiously wish you may arrive. I am sure that all your attention and endeavours will be exerted ; and, if exerted, they will succeed. Mr. Tollot says, that you are inclined to be fat ; but I hope you will decline it as much as you can ; not by taking any thing corrosive to make you lean, but

* ' But, since you will know it, he still wants that last beautiful varnish, which raises the colours, and gives brilliancy to the piece. Be persuaded that he will acquire it ; he has too much sense not to know its value ; and if I am not greatly mistaken, more persons than one are now endeavouring to give it him. '

† ' In order to be exactly all that you wish him, he only wants those little nothings, those graces in detail, and that amiable ease, which can only be acquired by usage of the great world. I am assured that he is, in that respect, in good hands ; I do not know whether that does not rather imply, in fine arts, '

by taking as little as you can of those things that would make you fat. Drink no chocolate, take your coffee without cream; you cannot possibly avoid suppers at Paris, unless you avoid company too, which I would by no means have you do: but eat as little at supper as you can, and make even an allowance for that little at your dinners. Take, occasionally, a double dose of riding and fencing; and now that the summer is come, walk a good deal in the Tuilleries: it is a real inconvenience to any body to be fat; and, besides, it is ungraceful for a young fellow. *A propos*, I had like to have forgot to tell you, that I charged Toilet to attend particularly to your utterance and diction; two points of the utmost importance. To the first he says, * 'Il ne s'énonce pas mal, mais il seroit à souhaiter qu'il le fit encore mieux;' et il s'exprime avec plus de fra que d'élégance. L'usage de la bonne compagnie mettra aussi ordre à tout cela.' These, I allow, are all little things separately; but, aggregately, they make a most important and great article in the account of a gentleman. In the House of Commons you can never make a figure without elegance of style, and gracefulness of utterance: and you can never succeed as a courtier, at your own court, or as a minister at any other, without these innumerable *'petits riens dans les manieres, et dans les attitudes.'* Mr. Yorke is by this time at Paris; make your court to him, but not so as to disgust, in the least, Lord Albemarle; who may possibly dislike your considering Mr. Yorke as the man of business, and him as only *pour orner la scene*. Whatever your opinion may be upon *that point*, take care not to let it appear; but be well with them both, by showing no public preference to either.

* His enunciation is not bad, but it is to be wished that it were still better; and he expresses himself with more fire than elegance. Usage of good company will instruct him likewise in that.'

Though I must necessarily fall into repetitions, by treating the same subject so often, I cannot help recommending to you again the utmost attention to your air and address. Apply yourself now to Mancel's lectures, as diligently as you did formerly to Professor Mascow's; desire him to teach you every genteel attitude that the human body can be put into; let him make you go in and out of his room frequently, and present yourself to him, as if he were by turns different persons; such as a minister, a lady, a superior, an equal, an inferior, &c. Learn to sit genteelly in different companies; to loll genteelly, and with good manners, in those companies where you are authorised to be free; and to sit up respectfully where the same freedom is not allowable. Learn even to compose your countenance occasionally to the respectful, the cheerful, and the insinuating. Take particular care that the motions of your hands and arms be easy and graceful; for the genteelness of a man consists more in them than in any thing else, especially in his dancing. Desire some women to tell you of any little awkwardness that they may observe in your carriage: they are the best judges of those things; and if they are satisfied, the men will be so too. Think, now, only of these decorations. Are you acquainted with Madame Geoffrain, who has a great deal of wit; and who, I am informed, receives only the very best company in her house? Do you know Madame du Pin, who I remember had beauty, and I hear has wit and reading? I could wish you to converse only with those who, either from their rank, their merit, or their beauty, require constant attention; for a young man can never improve in company, where he thinks he may neglect himself. A new bow must be constantly kept bent; when it grows older, and has taken the right turn, it may now and then be relaxed.

I have this moment paid your draught of 50*l*. 2*s*.; it was signed in a very good hand; which proves

that a good hand may be written without the assistance of magic. Nothing provokes me much more than to hear people indolently say, that they cannot do what is in every body's power to do, if it be but in their will. Adieu.

LETTER CCLIII.

London, May 6, O. S. 1751.

MY DEAR FRIEND,

THE best authors are always the severest critics of their own works; they revise, correct, file, and polish them, till they think they have brought them to perfection. Considering you as my work, I do not look upon myself as a bad author, and am therefore a severe critic. I examine narrowly into the least inaccuracy or inelegancy, in order to correct, not to expose them, and that the work may be perfect at last. You are, I know, exceedingly improved in your air, address, and manners, since you have been at Paris; but still there is, I believe, room for farther improvement, before you come to that perfection which I have set my heart upon seeing you arrive at: and, till that moment, I must continue filing and polishing. In a letter that I received by last post, from a friend of yours at Paris, there was this paragraph: "Sans flatterie, j'ai l'honneur de vous assurer que Monsieur Stanhope réussit ici au-delà de ce qu'on attendroit d'une personne de son âge; il voit très bonne compagnie, et ce petit ton qu'on regardoit d'abord comme un peu décidé et un

"I have the honour to assure you, without flattery, that Mr. Stanhope succeeds beyond what might be expected from a person of his age. He goes into very good company; and that kind of manner, which was at first thought to be too decisive and peremp-

pen brusque, n'est rien moins que cela, pour qu'il est l'effet de la franchise, accompagnée de la politesse et de la déférence. Il s'étudie à plaire, et il y réussit. Madame de Puisieux en parloit l'autre jour avec complaisance et intérêt : vous en serez content à tous égards.' This is extremely well, and I rejoice at it: one little circumstance only may, and I hope will, be altered for the better. Take pains to undeceive those who thought that 'petit ton un peu décidé et un peu brusque;' as it is not meant so, let it not appear so. Compose your countenance to an air of gentleness and *douceur*: use some expressions of diffidence of your own opinion, and deference to other people's; such as, * 'S'il m'est permis de le dire—je croirois—ne seroit-ce pas plutôt comme cela? Au moins j'ai tout lieu de me défier de moi-même:' such mitigating, engaging words do by no means weaken your argument; but, on the contrary, make it more powerful, by making it more pleasing. If it is a quick and hasty manner of speaking that people mistake 'pour décidé et brusque,' prevent their mistakes for the future, by speaking more deliberately, and taking a softer tone of voice; as in this case you are free from the guilt, be free from the suspicion too. Mankind, as I have often told you, is more governed by appearances, than by realities: and, with regard to opinion, one had better be really rough and hard, with the appearance of gentleness and softness, than just the reverse. Few

tory, is now judged otherwise; because it is acknowledged to be the effect of an ingenuous frankness, accompanied by politeness, and by a proper deference. He studies to please, and succeeds. Madame de Puisieux was the other day speaking of him with complacency and friendship. You will be satisfied with him in all respects.'

* 'If I might be permitted to say—I should think—Is it not rather so? At least I have the greatest reason to be diffident of myself.'

people have penetration enough to discover, attention enough to observe, or even concern enough to examine, beyond the exterior; they take their notions from the surface, and go no deeper; they commend, as the gentlest and best-natured man in the world, that man who has the most engaging exterior manner, though possibly they have been but once in his company. An air, a tone of voice, a composure of countenance to mildness and softness, which are all easily acquired, do the business; and without farther examination, and possibly with the contrary qualities, that man is reckoned the gentlest, the modestest, and the best-natured man alive. Happy the man, who, with a certain fund of parts and knowledge, gets acquainted with the world early enough to make it his bubble, at an age, when most people are the bubbles of the world! for that is the common case of youth. They grow wiser when it is too late; and, ashamed and vexed at having been bubbles so long, too often turn knaves at last. Do not, therefore, trust to appearances and outside yourself, but pay other people with them; because you may be sure that nine in ten of mankind do, and ever will, trust to them. This is by no means a criminal or blamable simulation, if not used with an ill intention. I am by no means blamable in desiring to have other people's good word, good will, and affection, if I do not mean to abuse them. Your heart, I know, is good, your sense is sound, and your knowledge extensive. What then remains for you to do? Nothing, but to adorn those fundamental qualifications, with such engaging and captivating manners, softness, and gentleness, as will endear you to those who are able to judge of your real merit, and which always stand in the stead of merit with those who are not. I do not mean by this to recommend to you *le faux doux*, the insipid softness of a gentle fool: no, assert your own opinion, oppose other people's when wrong; but let your manner, your air, your terms, and your tone

of voice, be soft and gentle, and that easily and naturally, not affectedly. Use palliatives when you contradict; such as, I may be mistaken, I am not sure, but I believe, I should rather think, &c. Finish any argument or dispute with some little good-humoured pleasantry, to show that you are neither hurt yourself, nor meant to hurt your antagonist; for an argument, kept up a good while, often occasions a temporary alienation on each side. Pray observe particularly, in those French people who are distinguished by that character, '*cette douceur de mœurs et de manières*,' which they talk of so much, and value justly; see in what it consists; in mere trifles, and most easy to be acquired, where the heart is really good. Imitate, copy it, till it becomes habitual and easy to you. Without a compliment to you, I take it to be the only thing you now want: nothing will sooner give it you than a real passion, or at least, *un grand vif*, for some women of fashion; and, as I suppose that you have either the one or the other by this time, you are consequently in the best school. Besides this, if you were to say to Lady Hervey, Madame Monconseil, or such others as you look upon to be your friends, * '*On dit que j'ai un certain petit ton trop décidé et trop brusque; l'intention pourtant n'y est pas: corrigez-moi, je vous en supplie, et châtiez moi même publiquement, quand vous me trouverez sur le fait. Ne me passez rien, poussez votre critique jusqu'à l'excès; un juge aussi éclairé est en droit d'être sévère, et je vous promets que le coupable tâchera de se corriger.*'

* 'It is said that I have a kind of manner which is rather too decisive, and too peremptory; it is not my intention that it should be so: I entreat you to correct, and even publicly to punish me, whenever I am guilty. Do not treat me with the least indulgence, but criticise to the utmost. So straightforward a judge as you has a right to be severe; and I promise you that the criminal will endeavour to correct himself.'

Yesterday I had two of your acquaintances to dine with me, Baron B. and his companion Monsieur S. I cannot say of the former, 'qu'il est patri de graces;' and I would rather advise him to go and settle quietly at home, than to think of improving himself by farther travels, 'Ce n'est pas le bois dont on en fait.' His companion is much better, though he has a strong *façco di tedesco*. They both spoke well of you, and so far I liked them both. * 'Comment vont nos affaires avec l'aimable petite Blot? Se prête-t-elle à vos fleurettes? êtes-vous censé être sur les rangs? Madame du — est-elle votre Madame de Lursay, et fait-elle quelquefois des nœuds? Seriez-vous son Mellicour? Elle a, dit-on, de la douceur, de l'esprit, des manières; il y a à apprendre dans un tel apprentissage.' A woman like her, who has always pleased, and often been pleased, can best teach the art of pleasing; that art, without which, *ogni fatica è vana*. Marcel's lectures are no small part of that art: they are the engaging forerunner of all other accomplishments. Dress is also an article not to be neglected, and I hope you do not neglect it; it helps in the *premier abord*, which is often decisive. By dress I mean your clothes being well made, fitting you, in the fashion, and not above it: your hair well done, and a general cleanliness and spruceness in your person. I hope you take infinite care of your teeth: the consequences of neglecting the mouth are

* 'How go you on with the amiable little Blot? Does she listen to your flattering tale? Are you numbered among the list of her admirers? Is Madame du — your Madame de Lursay? does she sometimes knot, and are you her Mellicour? They say she has softness, sense, and engaging manners: in such an apprenticeship much may be learned.'

† This whole passage, and several others, allude to Crébillon's *Egaremens du Cœur et de l'Esprit*, a sentimental novel written about that time, and then much in vogue at Paris.

serious, not only to one's self, but to others: In short, my dear child, neglect nothing; a little more will complete the whole. Adieu. I have not heard from you these three weeks, which I think a great while.

LETTER CCLIV.

London, May 10, O. S. 1752:

MY DEAR FRIEND,

I RECEIVED yesterday, at the same time, your letters of the 4th and the 11th, N. S.; and being much more careful of my commissions than you are of yours, I do not delay one moment sending you my final instructions concerning the pictures. The man, you allow to be a Titian, and in good preservation; the woman is an indifferent, and a damaged picture; but as I want them for furniture for a particular room, companions are necessary, and, therefore, I am willing to take the woman for better for worse, upon account of the man; and, if she is not too much damaged, I can have her tolerably repaired, as many a fine woman is, by a skilful hand; here; but then I expect the lady should be, in a manner, thrown into the bargain with the man; and, in this state of affairs, the woman being worth little or nothing, I will not go above fourscore Louis for the two together. As for the Rembrandt you mention, though it is very cheap if good, I do not care for it. I love *la belle nature*; Rembrandt paints caricatures. Now for your own commissions, which you seem to have forgotten. You mention nothing of the patterns which you received by Monsieur Tello; though I told you in a former letter, which you must have had before the date of yours last, that I should stay till I received the patterns pitched upon by your ladies; for as to the instructions which you sent me in Madame Monconseil's hand, I could find no mea-

hair—in London, that exactly answered that description: I shall, therefore, wait till you send me (which you may easily do in a letter) the patterns chosen by your three Graces.

I would, by all means, have you go now and then, for two or three days, to Maréchal Coigny's, at Orléans: it is but a proper civility to that family, which has been particularly civil to you; and, moreover, I would have you familiarise yourself with, and learn the interior and domestic manners of people of that rank and fashion. I also desire that you will frequent Versailles and St. Cloud, at both which courts you have been received with distinction. Profit by that distinction, and familiarise yourself at both. Great courts are the seats of true good-breeding; you are to live at courts, lose no time in learning them. Go and stay sometimes at Versailles for three or four days, where you will be domestic in the best families, by means of your friend, Madame de Poulstaux; and mine, L'Abbé de la Ville. Go to the king's and the dauphin's levees; and distinguish yourself from the rest of your countrymen, who, I dare say, never go there when they can help it. Though the young Frenchmen of fashion may not be worth forming intimate connexions with, they are well worth making acquaintance of; and I do not see how you can avoid it, frequenting so many good French houses as you do, where, to be sure, many of them come. Be cautious how you contract friendships; but be desirous, and even industrious, to obtain an universal acquaintance. Be easy, and even forward, in making new acquaintances; that is the only way of knowing manners and characters in general, which is, at present, your great object. You are *enfant de famille* in three ministers' houses; but I wish you had a footing, at least, in thirteen: and that, I should think, you might easily bring about, by that

By me-hairs we suppose his lordship means tabbies.

common chain, which, to a certain degree, connects those you do not, with those you do know. For instance, I suppose that neither Lord Albemarle, nor Marquis de St. Germain, would make the least difficulty to present you to Comte Causitz, the nuncio, &c. 'Il faut être rompu au monde,' which can only be done by an extensive, various, and almost universal acquaintance.

When you have got your emaciated Philomath, I desire that his triangles, rhomboids, &c. may not keep you one moment out of the good company you would otherwise be in. Swallow all your learning in the morning, but digest it in company in the evenings. The reading of ten new characters is more your business now, than the reading of twenty old books; showish and shining people always get the better of all others, though ever so solid. If you would be a great man in the world when you are old, shine and be showish in it while you are young; know every body, and endeavour to please every body, I mean exteriorly; for fundamentally it is impossible. Try to engage the heart of every woman, and the affections of almost every man you meet with. Madame Monconseil assures me, that you are most surprisingly improved in your air, manners, and address; go on, my dear child, and never think that you are come to a sufficient degree of perfection; 'Nil actum reputans, si quid superesset agendum;' and in those shining parts of the character of a gentleman, there is always something remaining to be acquired. Modes and manners vary in different places, and at different times; you must keep pace with them, know them, and adopt them wherever you find them. The great usage of the world, the knowledge of characters, the *brillant d'un galant homme*, is all that you now want. Study Maroel and the *beau monde* with great application; but read Homer and Horace only when you have nothing else to do. Pray who is *la belle Madame de Case*, whom I know you frequent? I like

the epithet given her very well ; if she deserves it, she deserves your attention too. A man of fashion should be gallant to a fine woman, though he does not make love to her, or may be otherwise engaged. ' On lui doit des politesses, on fait l'éloge de ses charmes, et il n'en est ni plus ni moins pour cela : ' it pleases, it flatters ; you get their good word, and you lose nothing by it. These *gentillesses* should be accompanied, as indeed every thing else should, with ' un air, un ton de douceur et de politesse. ' *Les graces* must be of the party, or it will never do ; and they are so easily had, that it is astonishing to me every body has them not ; they are sooner gained than any woman of common reputation and decency. Pursue them but with care and attention, and you are sure to enjoy them at last : without them, I am sure you will never enjoy any body else. You observe truly, that Mr. *** is *gauche* ; it is to be hoped that will mend with keeping company, and is yet pardonable in him, as just come from school. But reflect what you would think of a man, who had been any time in the world, and yet should be so awkward. For God's sake, therefore, now, think of nothing but shining, and even distinguishing yourself in the most polite courts, by your air, your address, your manners, your politeness, your *douceur*, your *graces*. With those advantages (and not without them) take my word for it, you will get the better of all rivals, in business, as well as in *ruelles*. Adieu. Send me your patterns by the next post, and also your instructions to Grevenkop about the seal, which you seem to have forgotten.

LETTER COLV.

London, May 16, O. S. 1751.

MY DEAR FRIEND,

I N about three months, from this day, we shall probably meet. I look upon that moment as a young woman does upon her bridal night: I expect the greatest pleasure, and yet cannot help fearing some little mixture of pain. My reason bids me doubt a little of what my imagination makes me expect. In some articles I am very sure, that my most sanguine wishes will not be disappointed; and those are the most material ones. In others, I fear something or other, which I can better feel than describe. However, I will attempt it. I fear the want of that amiable and engaging *je ne sais quoi*, which, as some philosophers have, unintelligibly enough, said of the soul, is all in all, and all in every part: it should shed its influence over every word and action. I fear the want of that air, and first *abond*, which suddenly lays hold of the heart, one does not know distinctly how, nor why. I fear an inaccuracy, or, at least, inelegancy of diction, which will wrong, and lower, the best and justest matter. And, lastly, I fear an ungraceful, if not an unpleasant utterance, which would disgrace and vilify the whole. Should these fears be at present founded, yet the objects of them are (thank God) of such a nature, that you may, if you please, between this and our meeting, remove every one of them. All these engaging and endearing accomplishments are mechanical, and to be acquired by care and observation, as easily as turning, or any other mechanical trade. A common country fellow, taken from the plough, and enlisted in an old corps, soon lays aside his shambling gait, his slouching air, his clumsy and awkward motions; and acquires the martial air, the

regular motions, and the whole exercise of the corps; and particularly of his right and left-hand man. How so? Not from his parts; which were just the same before as after he was enlisted; but either from a commendable ambition of being like, and equal to those he is to live with; or else from the fear of being punished for not being so. If then both or either of these motives change such a fellow, in about six months time, to such a degree, as that he is not to be known again, how much stronger should both these motives be with you, to acquire, in the utmost perfection, the whole exercise of the people of fashion, with whom you are to live all your life! Ambition should make you resolve to be at least their equal in that exercise, as well as the fear of punishment; which most inevitably will attend the want of it. By that exercise, I mean the air, the manners, the graces, and the style of people of fashion. A friend of yours, in a letter I received from him by the last post, after some other commendations of you, says, * *Il est étonnant, que pensant avec tant de solidité qu'il fait, et ayant le gout aussi sur, et aussi délicat qu'il l'a, il s'exprime avec si peu d'élégance et de délicatesse. Il néglige même totalement le choix des mots et le tourneur des phrases.*' This I should not be so much surprised or concerned at, if it related only to the English language, which hitherto you have had no opportunity of studying, and but few of speaking, at least to those who could correct your inaccuracies. But if you do not express yourself elegantly and delicately in French and German (both which languages I know you possess perfectly, and speak eternally), it can be only from an unpardonable inattention to

* It is surprising, that, thinking with so much solidity as he does, and having so true and refined a taste, he should express himself with so little elegance and delicacy. He even totally neglects the choice of words and turn of phrases.

what you most erroneously think a little object, though, in truth, it is one of the most important of your life. Solidity and delicacy of thought must be given us; it cannot be acquired, though it may be improved; but elegance and delicacy of expression may be acquired by whoever will take the necessary care and pains. I am sure you love me so well, that you would be very sorry, when we meet, that I should be either disappointed or mortified; and I love you so well, that, I assure you, I should be both, if I should find you want any of those exterior accomplishments which are the indispensably necessary steps to that figure and fortune, which I so earnestly wish you may one day make in the world.

I hope you do not neglect your exercises of riding, fencing, and dancing, but particularly the latter; for they all concur to *décorer*, and to give a certain air. To ride well, is not only a proper and graceful accomplishment for a gentleman, but may also save you many a fall hereafter; to fence well, may possibly save your life; and to dance well, is absolutely necessary, in order to sit, stand, and walk well. To tell you the truth, my friend, I have some little suspicion, that you now and then neglect or omit your exercises, for more serious studies. But now *non est hic locus*, every thing has its time; and this is yours for your exercises; for, when you return to Paris, I only propose your continuing your dancing; which you shall two years longer, if you happen to be where there is a good dancing-master. Here, I will see you take some lessons with your old master Desnoyers, who is our Marcel.

What says Madame du Pin to you? I am told she is very handsome still; I know she was so some few years ago. She has good parts, reading, manners, and delicacy; such an arrangement would be both creditable and advantageous to you. She will expect to meet with all the good-breeding and delicacy that she brings; and as she is past the glare

and *éclat* of youth, may be the more willing to listen to your story, if you tell it well. For an attachment, I should prefer her to *la petite Blot*; and for a more gallantry, I should prefer *la petite Blot* to her; so that they are consistent, 'et l'un n'empêche pas l'autre.' Adieu. Remember 'la douceur et les graces.'

LETTER CCLVI.

London, May 23, O. S. 1751

MY DEAR FRIEND,

I HAVE this moment received your letter of the 25th, N. S.; and being rather somewhat more attentive to my commissions, than you are to yours, return you this immediate answer to the question you ask me about the two pictures: I will not give one livre more than what I told you in my last; having no sort of occasion for them, and not knowing very well where to put them, if I had them.

I wait with impatience for your final orders about the mohairs; the mercer persecuting me every day, for three pieces which I thought pretty, and which I have kept by me eventually, to secure them, in case your ladies should pitch upon them.

What do you mean by your * *Si j'osois*? Qu'est-ce qui vous empêche d'oser? On ose toujours quand il y a espérance de succès; et on ne perd rien à oser, quand même il n'y en a pas. Un honnête homme sçait oser, et quand il faut oser, il ouvre la tranchée par des travaux, des soins, et des attentions; s'il n'en est pas délogé d'abord, il avance toujours à

* If I darst! What should hinder you from daring? One always dares, if there are hopes of success; and if even there are none, one is no loser by daring. A man of fashion knows how, and when, to dare. He begins his approaches by distant attacks,

l'attaque de la place même. Après de certaines approches le succès est infallible, et il n'y a que les nigards qui en doutent, ou qui ne le tentent point. Seroit ce le caractère respectable de Madame de la Valiere qui vous empêche d'oser, ou seroit-ce la vertu farouche de Madame du Pin qui vous retient? La sagesse invincible de la belle Madame Case vous décourage-t-elle plus que sa beauté ne vous invite? Mais si donc. Soiez convaincu que la femme la plus sage se trouve flattée, bien loin d'être offensée, par une déclaration d'amour, fait avec politesse, et agrément. Il se peut bien qu'elle ne s'y prêtera point, c'est à dire, si elle a un gout ou une passion pour quelque autre; mais en tout cas elle ne vous en sçaura pas mauvais gré; de façon qu'il n'est pas question d'oser dès qu'il n'y a pas de danger. Mais si elle s'y prête, si elle écoute, et qu'elle vous permet de redoubler votre déclaration, comptez qu'elle

by assiduities, and by attentions. If he is not immediately and totally repulsed, he continues to advance. After certain steps, success is infallible; and none but very silly fellows can then either doubt, or not attempt it. Is it the respectable character of Madame de la Valiere, which prevents your daring; or are you intimidated at the fierce virtue of Madame du Pin? Does the invincible modesty of the handsome Madame Case discourage, more than her beauty invites you? Fie for shame! Be convinced that the most virtuous woman, far from being offended at a declaration of love, is flattered by it, if it is made in a polite and agreeable manner. It is possible that she may not be propitious to your vows; that is to say, if she has a liking or a passion for another person. But, at all events, she will not be displeased with you for it; so that, as there is no danger, this cannot even be called daring. But if she attends, if she listens, and allows you to repeat your declaration, be persuaded that, if you do not dare all the rest, she will laugh at you. I advise

ne manquera bien de vous si vous n'osiez pas toute
 geste. Je vous conseille de débiter plutôt par Ma-
 dame du Pin, qui a encore de la beauté plus qu'il
 n'en faut pour un jeune drôle comme vous ; elle a
 aussi du monde, de l'esprit, de la délicatesse ; son
 âge ne lui laisse pas absolument le choix de ses
 amans, et je vous réponds qu'elle ne rejetterait pas
 les offres de vos très humbles services. Distinguez
 la donc par vos attentions, et des regards tendres.
 Prenez les occasions favorables de lui dire à l'oreille
 que vous voudriez bien que l'amitié et l'estime fus-
 sent les seuls motifs de vos égards pour elle, mais
 que des sentimens bien plus tendres en sont les vé-
 ritables sources : que vous souffriez bien en les lui
 déclarant ; mais que vous souffriez encore plus en
 les lui cachant.

Je sens bien qu'en lui disant cela pour la première
 fois vous aurez l'air assez sot, et assez penaud, et
 que vous le direz fort mal. Tant mieux, elle attri-
 buera votre désordre à l'excès de votre amour, au

you to begin; rather by Madame du Pin, who has
 still more than beauty enough for such a youngster
 as you. She has, besides, knowledge of the world,
 sense, and delicacy. As she is not so extremely
 young, the choice of her lovers cannot be entirely at
 her option. I promise you she will not refuse the
 tender of your most humble services. Distinguish
 her then by attentions, and by tender looks. Take
 favourable opportunities of whispering, that you
 wish esteem and friendship were the only motives of
 your regard for her ; but that it derives from senti-
 ments of a much more tender nature: that you made
 not this declaration without pain ; but that the con-
 cealing your passion is still a greater torment.

I am sensible that, in saying this for the first time,
 you will look silly, abashed, and even express your-
 self very ill. So much the better ; for instead of at-
 tributing your confusion to the little usage you have
 of the world, particularly in these sort of subjects,

lieu de l'attribuer à la véritable cause, votre peu d'usage du monde, surtout dans ces matières. En pareil cas l'amour-propre est le fidèle ami de l'amant. Ne craignez donc rien, soyez galant homme; parlez bien, et on vous écoutera. Si on ne vous écoute pas la première, parlez une seconde, une troisième, une quatrième fois; si la place n'est pas déjà prise, soyez sur qu'à la longue elle est prenable.

I am very glad you are going to Orléans, and from thence to St. Cloud; go to both, and to Versailles also, often. It is that interior domestic familiarity with people of fashion, that alone can give you 'l'usage du monde, et les manières aisées.' It is only with women one loves, or men one respects, that the desire of pleasing exerts itself; and without the desire of pleasing, no man living can please. Let that desire be the spring of all your words and actions. That happy talent, the art of pleasing, which so few do, though almost all might, possess, is worth all your learning and knowledge put together. The latter can never raise you high, without the former; but the former may carry you, as it has carried thousands, a great way without the latter.

I am glad that you dance so well, as to be reckoned by Marcel among his best scholars: go on, and dance better still. Dancing well is pleasing *pro tanto*, and makes a part of that necessary *whole* which is composed of a thousand parts, many of them 'les infiniment petits quoiqu'infiniment nécessaires.'

I shall never have done upon this subject, which is indispensably necessary towards your making any

she will think that excess of love is the occasion of it. In such a case the lover's best friend is self-love. Do not then be afraid; behave gallantly. Speak well, and you will be heard. If you are not listened to the first time, try a second, a third, and a fourth. If the place is not already taken, depend upon it, it may be conquered.

figure or fortune in the world ; both which I have set my heart upon, and for both which you now absolutely want no one thing but the art of pleasing ; and I must not conceal from you, that you have still a good way to go, before you arrive at it. You still want a thousand of these little attentions that imply a desire of pleasing : you want a *douceur* of air and expression that engages : you want an elegance and delicacy of expression, necessary to adorn the best sense and most solid matter : in short, you still want a great deal of the *brillant* and the *poli*. Get them at any rate : sacrifice heratombs of books to them : seek for them in company, and renounce your closet till you have got them. I never received the letter you refer to, if ever you wrote it. Adieu ; *et bon soir, Monseigneur*.

LETTER CCLVII.

Greenwich, June 6, O. S. 1751.

MY DEAR FRIEND,

SOLICITOUS and anxious as I have ever been to form your heart, your mind, and your manners ; and to bring you as near perfection as the imperfection of our natures will allow ; I have exhausted, in the course of our correspondence, all that my own mind could suggest, and have borrowed from others whatever I thought could be useful to you ; but this has necessarily been interruptedly and by snatches. It is now time, and you are of an age, to review and to weigh in your own mind all that you have heard, and all that you have read upon these subjects ; and to form your own character, your conduct, and your manners, for the rest of your life ; allowing for such improvements as a farther knowledge of the world will naturally give you. In this view, I would recommend to you to read, with the greatest attention,

such books as treat particularly of those subjects; reflecting seriously upon them, and then comparing the speculation with the practice. For example, if you read in the morning some of la Rochefoucault's maxims; consider them, examine them well, and compare them with the real characters you meet with in the evening. Read la Bruyere in the morning, and see in the evening whether his pictures are like. Study the heart and mind of man, and begin with your own. Meditation and reflection must lay the foundation of that knowledge; but experience and practice must, and alone can complete it. Books, it is true, point out the operations of the mind, the sentiments of the heart, the influence of the passions; and so far they are of previous use: but without subsequent practice, experience, and observation, they are as ineffectual, and would even lead you into as many errors, in fact, as a map would do, if you were to take your notions of the towns and provinces from their delineations in it. A man would reap very little benefit by his travels, if he made them only in his closet upon a map of the whole world. Next to the two books that I have already mentioned, I do not know a better for you to read and seriously reflect upon, than, '*Avis d'une Mère à un Fils, par la Marquise de Lambert.*' She was a woman of a superior understanding and knowledge of the world, had always kept the best company, was solicitous that her son should make a figure and a fortune in the world, and knew better than any body how to point out the means. It is very short, and will take you much less time to read, than you ought to employ in reflecting upon it, after you have read it. Her son was in the army, she wished he might rise there; but, she well knew, that, in order to rise, he must first please: she says to him therefore*, '*à l'égard de ceux dont vous dépendez, la*

* With regard to those upon whom you depend, the chief merit is to please.

premier mérite est de plaire.' And, in another place, 'Dans les emplois subalternes vous ne vous soutenez que par les agrémens. Les maîtres sont comme les maîtresses; quelque service que vous leur ayez rendu; ils cessent de vous aimer quand vous cessez de leur plaire.' This, I can assure you, is at least as true in courts as in camps, and possibly more so. If to your merit and knowledge you add the art of pleasing, you may very probably come in time to be secretary of state; but, take my word for it, twice your merit and knowledge, without the art of pleasing, would at most, raise you to the *important post* of resident at Hamburgh or Ratisbon. I need not tell you now, for I often have, and your own discernment must have told you, of what numberless little ingredients that art of pleasing is compounded, and how the want of the least of them lowers the whole; but the principal ingredient is, undoubtedly, 'la douceur dans les manieres:' nothing will give you this more than keeping company with your superiors. Madame Lambert tells her son, '† que vos liaisons soient avec des personnes au dessus de vous; par là vous vous accoutumerez au respect et à la politesse: avec ses égaux on se néglige, l'esprit s'assoupit.' She advises him to frequent those people, and to see their inside; '‡ il est bon d'approcher les hommes, de les voir à découvert, et avec leur mérite de tous les jours;' a happy expression! It was for this reason that I have

* In subaltern employments, the art of pleasing must be your support. Masters are like mistresses; whatever services they may be indebted to you for, they cease to love when you cease to be agreeable.

† Let your connexions be with people above you; by that means you will acquire a habit of respect and politeness. With one's equals one is apt to become negligent, and the mind grows torpid.

‡ In order to judge of men, one must be intimately connected; thus you see them without a veil, and with their mere every-day merit.

so often advised you to establish and domesticate yourself, wherever you can, in good houses of people above you, that you may see their every day characters, manners, habits, &c. One must see people undressed, to judge truly of their shape; when they are dressed to go abroad, their clothes are contrived to conceal, or at least palliate, the defects of it; as full-bottomed wigs were contrived for the Duke of Burgundy, to conceal his hump back. Happy those who have no faults to disguise, nor weaknesses to conceal! there are few, if any such: but unhappy those, who know so little of the world as to judge by outward appearances. Courts are the best keys to characters: there every passion is busy, every art exerted, every character analysed: jealousy, ever watchful, not only discovers, but exposes, the mysteries of the trade, so that even bystanders 'y apprennent à deviner.' There too the great art of pleasing is practised, taught, and learned, with all its graces and delicacies. It is the first thing needful there: it is the absolutely necessary harbinger of merit and talents, let them be ever so great. There is no advancing a step without it. Let misanthropes and would-be philosophers declaim as much as they please against the vices, the dissimulation, the dissimulation, of courts: those laxatives are always the result of ignorance, ill-humour, or envy. Let them show me a cottage where there are not the same vices of which they accuse courts; with this difference only, that in a cottage they appear in their native deformity, and that, in courts, manners and good-breeding make them less shocking; and blunt their edge. No: be convinced that the good-breeding, the '*tournaire, la douceur dans les manières,*' which alone are to be acquired at courts, are not the showish trifles only which some people call or think them; they are a solid good; they prevent a great deal of real mischief; they create, adorn, and strengthen, friendships; they keep hatred within bounds; they promote good-humour and good-will

in families, where the want of good-breeding and gentleness of manners is commonly the original cause of discord. Get then, before it is too late, a habit of these *mitiores virtutes*: practise them upon every the least occasion; that they may be easy and familiar to you upon the greatest; for they lose a great degree of their merit if they seem laboured, and only called in upon extraordinary occasions. I tell you truly, this is now the only doubtful part of your character with me; and it is for that reason that I dwell upon it so much, and inculcate it so often. I shall soon see whether this doubt of mine is founded; or rather, I hope I shall soon see that it is not.

This moment I receive your letter of the 9th, N.S. I am sorry to find that you have had, though ever so slight, a return of your Carniolan disorder; and I hope your conclusion will prove a true one, and that this will be the last. I will send the nichairs by the first opportunity. As for the pictures, I am already so full, that I am resolved not to buy one more, unless by great accident I should meet with something surprisingly good, and as surprisingly cheap.

I should have thought that Lord ***, at his age, and with his parts and address, need not have been reduced to keep an opera w——e, in such a place as Paris, where so many women of fashion generously serve as volunteers. I am still more sorry that he is in love with her; for that will take him out of good company, and sink him into bad; such as fiddlers, pipers, and *id genus omne*; most unedifying and unbecoming company for a man of fashion!

Lady Chesterfield makes you a thousand compliments. Adieu, my dear child.

LETTER CCLVIII.

Greenwich, June 10, O. S. 1751.

MY DEAR FRIEND,

YOUR ladies were so slow in giving their specific orders, that the mohairs, of which you at last sent me the patterns, were all sold. However, to prevent farther delays (for ladies are apt to be very impatient, when at last they know their own minds), I have taken the quantities desired of three mohairs which come nearest to the description you sent me some time ago, in Madame Moncouseil's own hand; and I will send them to Calais by the first opportunity. In giving *la petite Blot* her piece, you have a fine occasion of saying fine things, if so inclined.

Lady Hervey, who is your puff and panegyrist, writes me word, that she saw you lately dance at a ball, and that you dance very genteelly. I am extremely glad to hear it; for (by the maxim, that 'omne majus continet in se minus'), if you dance genteelly, I presume you walk, sit, and stand genteelly too; things which are much more easy, though much more necessary, than dancing well. I have known many very genteel people, who could not dance well; but I never knew any body dance well, who was not genteel in other things. You will probably often have occasion to stand in circles, at the levees of princes and ministers, when it is very necessary 'de paier de sa personne, et d'être bien planté,' with your feet not too near, nor too distant from each other. More people stand and walk, than sit, genteelly. Awkward, ill-bred people, being ashamed, commonly sit bolt upright, and stiff; others, too negligent and easy, 'se vautrent dans leur fauteuil,' which is ungraceful and ill-bred, unless where the familiarity is extreme; but a man of fashion makes himself easy, and appears so, by leaning gracefully,

instead of lolling supinely: and by varying those easy attitudes, instead of that stiff immobility of a bashful booby. You cannot conceive, nor can I express, how advantageous a good air, genteel motions, and engaging address are, not only among women, but among men, and even in the course of business; they fascinate the affections, they steal a preference, they play about the heart till they engage it. I know a man, and so do you, who, without a grain of merit, knowledge, or talents, has raised himself millions of degrees above his level, singly by a good air and engaging manners; in so much, that the very prince who raised him so high, calls him, *mon aimable valetien**: but of this do not open your lips, *pour cause*. I give you this secret; as the strongest proof imaginable of the efficacy of air, address, *tournure*, et tous ces petits riens.

Your other puff and panegyrist, Mr. Harte, is gone to Windsor, in his way to Cornwall, in order to be back soon enough to meet you here: I really believe he is as impatient for that moment as I am, *et c'est tout dire*! But, however, notwithstanding my impatience, if, by chance, you should then be in a situation, that leaving Paris would cost your heart too many pangs, I allow you to put off your journey, and to tell me, as Festus did Paul, 'at a more convenient season I will speak to thee.' You see by this, that I eventually sacrifice my sentiments to yours, and this in a very uncommon object of paternal complaisance. Provided always, and be it understood (as they say in acts of parliament), that *'quæ te cumque doniat Venus, non erubescendis adurit ignibus.'* If your heart will let you come, bring with you only your valet-de-chambre Christian, and your own footman; not your valet-de-place, whom you may dismiss for the time, as also your coach; but you had best keep on your lodgings, the intermediate expense of which will be but inconsi-

* The Maréchal de Richelieu.

derable, and you will want them to leave your books and baggage in. Bring only the clothes you travel in, one suit of black, for the mourning for the prince will not be quite out by that time, and one suit of your fine clothes, two or three of your laced shirts, and the rest plain ones : of other things, as bags, feathers, &c. as you think proper. Bring no books, unless two or three for your amusement upon the road; for we must apply simply to English, in which you are certainly no *puriste*; and I will supply you sufficiently with the proper English authors. I shall probably keep you here till about the middle of October, and certainly not longer; it being absolutely necessary for you to pass the next winter at Paris; so that should any fine eyes shed tears for your departure, you may dry them by the promise of your return in two months.

Have you got a master for geometry? If the weather is very hot, you may leave your riding at the *manège* till you return to Paris, unless you think the exercise does you more good than the heat can do you harm; but I desire you will not leave off Marcel for one moment: your fencing likewise, if you have a mind, may subside for the summer; but you will do well to resume it in the winter, and to be *adroit* at it, but by no means for offence, only for defence in case of necessity. Good night.

Yours.

P. S. I forgot to give you one commission, when you come here; which is, not to fall bringing the *graces* along with you.

LETTER CCLIX.

Greenwich, June 13, O. S. 1751.

MY DEAR FRIEND,

LES *bien-séances** are a most necessary part of the knowledge of the world. They consist in the relations of persons, things, time, and place; good sense points them out, good company perfects them (supposing always an intention and a desire to please), and good policy recommends them.

Were you to converse with a king, you ought to be as easy and unembarrassed as with your own *valet-de-chambre*: but yet every look, word, and action, should imply the utmost respect. What would be proper and well-bred with others, much your superiors, would be absurd and ill-bred with one so very much so. You must wait till you are spoken to; you must receive, not give, the subject of conversation; and you must even take care that the given subject of such conversation do not lead you into any impropriety. The art would be to carry it, if possible, to some indirect flattery: such as commending those virtues in some other person, in which that prince either thinks he does, or at least would be thought by others to, excel. Almost the same precautions are necessary to be used with ministers, generals, &c. who expect to be treated with very near the same respect as their masters, and commonly deserve it better. There is, however, this difference; that one may begin the conversation with them, if, on their side, it should happen to drop, provided one does not carry it to any subject upon which it is improper either for them to speak or to be spoken to. In these two cases, certain attitudes and actions

* This single word implies decorum, good-breeding, and propriety.

would be extremely absurd, because too large, and consequently disrespectful. As for instance, if you were to put your arms across in your bosom, twist your snuff-box, trample with your feet, scratch your head, &c. it would be shockingly ill-bred in that company; and, indeed, not extremely well-bred in any other. The great difficulty in these cases, though a very surmountable one by attention and custom, is to join perfect inward ease with perfect outward respect.

In mixed companies with your equals (for in mixed companies all people are to a certain degree equal) greater ease and liberty are allowed; but they too have their bounds within themselves. There is a social respect necessary: you may start your own subject of conversation with modesty, taking great care however, * *de ne jamais parler de cordes dans la maison d'un pendu.* Your words, gestures, and attitudes, have a greater degree of latitude, though by no means an unbounded one. You may have your hands in your pockets, take snuff, sit, stand, or occasionally walk, as you like: but I believe you would not think it very *bien séant* to whistle, put on your hat, loosen your garters or your buckles, lie down upon a couch or go to bed, and walter in an easy chair. These are negligences and freedoms which one can only take when quite alone: they are injurious to superiors, shocking and offensive to equals, brutal and insulting to inferiors. That easiness of carriage and behaviour, which is exceedingly engaging, widely differs from negligence and inattention, and by no means implies that one may do whatever one pleases; it only means that one is not to be stiff, formal, embarrassed, disconcerted, and ashamed, like country bumpkins, and people who have never been in good company; but it requires great attention to, and a scrupulous observation of, *les bienséances*.

* Never to mention a rope in the family of a man who has been hanged.

cases; whatever one ought to do is to be done with ease and unconcern; whatever is improper must not be done at all. In mixed companies also, different ages and sexes are to be differently addressed. You would not talk of your pleasures to men of a certain age, gravity, and dignity; they justly expect, from young people, a degree of deference and regard. You should be full as easy with them as with people of your own years: but your manner must be different; more respect must be implied; and it is not amiss to insinuate, that from them you expect to learn. It flatters and comforts age, for not being able to take a part in the joy and titter of youth. To women you should always address yourself with great outward respect and attention, whatever you feel inwardly; their sex is by long prescription entitled to it; and it is among the duties of *bienveillance* at the same time that respect is very properly, and very agreeably, mixed with a degree of *engouement*, if you have it: but then, that *badinage* must either directly or indirectly tend to their praise, and even not be liable to a malicious construction to their disadvantage. But here too, great attention must be had to the difference of age, rank, and situation. A *maréchal* of fifty must not be played with like a young coquette of fifteen: respect and serious *engouement*, if I may couple those two words, must be used with the former, and mere 'badinage, *coquetisme même d'un peu de polissonerie*,' is pardonable with the latter.

Another important point of *les bienvenues*, seldom enough attended to, is not to run your own present humour and disposition indiscriminately against every body; but to observe, conform to, and adopt theirs. For example, if you happened to be in high good-humour, and a flow of spirits, would you go *sauteant* a *poème-rap**, or cut a taper, to la *Maréchale* de Coligny, the pope's nuncio, or Abbé Sallier,

* Ballad.

or to any person of natural gravity and melancholy, or who at that time should be in grief? I believe not: as, on the other hand, I suppose, that if you were in low spirits, or real grief, you would not choose to bewail your situation with *la petite Blot*. If you cannot command your present humour and disposition, single out those to converse with, who happen to be in the humour the nearest to your own.

Loud laughter is extremely inconsistent with *les bienséances*, as it is only the illiberal and noisy testimony of the joy of the mob, at some very silly thing. A gentleman is often seen, but very seldom heard, to laugh. Nothing is more contrary to *les bienséances* than horse-play, or *jeux de main* of any kind whatever, and has often very serious, sometimes very fatal consequences. Romping, straggling, throwing things at one another's head, are the becoming pleasantries of the mob, but degrade a gentleman; 'giucco di mano, giucco di villano,' is a very true saying, among the few true sayings of the Italians.

Peremptoriness and decision in young people is 'contraire aux bienséances:' they should seldom seem to assert, and always use some softening mitigating expression; such as 's'il m'est permis de le dire, je croirois plutôt, si j'ose m'expliquer,' which softens the manner, without giving up, or even weakening, the thing. People of more age and experience expect, and are entitled to, that degree of deference.

There is a *bienséance* also with regard to people of the lowest degree; a gentleman observes it with his footman, even with the beggar in the street. He considers them as objects of compassion, not of insult: he speaks to neither *d'un ton brusque*, but corrects the one coolly, and refuses the other with humanity. There is no one occasion in the world, in which *le ton brusque* is becoming a gentleman. In short, *les bienséances* are another word for manners, and extend to every part of life. They are

propriety; the Graces should attend in order to complete them; the Graces enable us to do, genteelly and pleasingly, what *les bienséances* require to be done at all. The latter are an obligation upon every man; the former are an infinite advantage and ornament to any man. May you unite both!

Though you dance well, do not think that you dance well enough, and consequently not endeavour to dance still better. And though you should be told that you are genteel, still aim at being genteeler. If Marcel should, do not you, be satisfied. Go on, court the Graces all your life-time; you will find no better friends at court: they will speak in your favour, to the hearts of princes, ministers, and mistresses.

Now that all tumultuous passions and quick sensations have subsided with me, and that I have no tormenting cares nor boisterous pleasures to agitate me, my greatest joy is to consider the fair prospect you have before you, and to hope and believe you will enjoy it. You are already in the world, at an age when others have hardly heard of it. Your character is hitherto not only unblemished in its moral part, but even unsullied by any low, dirty, and ungentlemanlike vice; and will, I hope, continue so. Your knowledge is sound, extensive, and avowed; especially in every thing relative to your destination. With such materials to begin, what then is wanting? Not fortune, as you have found by experience. You have had, and shall have, fortune sufficient to assist your merit and your industry; and, if I can help it, you never shall have enough to make you negligent of either. You have too *mens sana in corpore sano*, the greatest blessing of all. All therefore that you want is as much in your power to acquire, as to eat your breakfast when set before you: it is only that knowledge of the world, that elegance of manners, that universal politeness, and those graces, which keeping good company, and seeing variety of places and characters, must inevitably, with the least atten-

tion on your part, give you. Your foreign education leads to the greatest things; and your present pecuniary situation will facilitate your progress. Consider then this pleasing prospect as attentively for yourself, as I consider it for you. Labour on your part to realise it, as I will on mine to assist and enable you to do it. *Nullum nomen abest ad attitudinem prudentia.*

Adieu, my dear child! I count the days till I have the pleasure of seeing you: I shall soon count the hours, and at last the minutes, with increasing impatience.

P. S. The mohairs are this day gone from house for Calais, recommended to the care of Madame Morel, and directed, as desired, to the comptroller general. The three pieces come to six hundred and eighty French livres.

LETTER CCLX.

Greenwich, June 20, O. S. 1751:

MY DEAR FRIEND,

SO very few people, especially young travellers, see what they see, or hear what they hear, that though I really believe it may be unnecessary with you, yet there can be no harm in reminding you, from time to time, to see what you see; and to hear what you hear; that is, to see and hear as you should do. Frivolous futile people, who make at least three parts in four of mankind, only desire to see and hear what their frivolous and futile precursors have seen and heard; as St. Peter's, the pope, and high mass, at Rome; Notre Dame, Versailles, the French king, and the French comedy, in France. A man of parts sees and hears very differently from these gentlemen, and a great deal more. He examines and informs himself thoroughly of every thing he sees or

hears; and more particularly, as it is relative to his own profession or destination. Your destination is political; the object, therefore, of your inquiries and observations, should be the political interior of things; the forms of government, laws, regulations, customs, trade, manufactures, &c. of the several nations of Europe. This knowledge is much better acquired by conversation with sensible and well-informed people, than by books, the best of which upon these subjects are always imperfect. For example, there are *Present States of France*, as there are of England; but they are always defective, being published by people uninformed, who only copy one another: they are, however, worth looking into; because they point out objects for inquiry, which otherwise might possibly never have occurred to one's mind: but an hour's conversation with a sensible *président* or *conseiller*, will let you more into the true state of the parliament of Paris, than all the books in France. In the same manner, the *Almanach Militaire* is worth your having; but two or three conversations with officers will inform you much better of their military regulations. People have, commonly, a partiality for their own professions, love to talk of them, and are even flattered by being consulted upon the subject; when, therefore, you are with any of those military gentlemen (and you can hardly be in any company without some), ask them military questions. Inquire into their methods of discipline, quartering, and clothing their men; inform yourself of their pay, their perquisites, '*leurs montres, leurs étapes, &c.*' Do the same as to the *marine*, and make yourself particularly master of that *détail*; which has, and always will have, a great relation to the affairs of England; and, in proportion as you get good information, make minutes of them in writing.

: The regulations of trade and commerce in France are excellent, as appears but too plainly for us, by the great increase of both within these thirty years.

for, not to mention their extensive commerce in both the East and West Indies, they have got the whole trade of the Levant from us; and now supply all the foreign markets with their sugars, to the ruin almost of our sugar colonies, as Jamaica, Barbadoes, and the Leeward Islands. Get, therefore, what information you can of these matters also.

Inquire too into their church matters; for which the present disputes between the court and the clergy give you fair and frequent opportunities. Know the particular rights of the Gallican church, in opposition to the pretensions of the see of Rome. I need not recommend ecclesiastical history to you, since I hear you study *du Pin* very assiduously.

You cannot imagine how much this solid and useful knowledge of other countries will distinguish you in your own (where, to say the truth, it is very little known or cultivated), besides the great use it is of in all foreign negotiations; not to mention, that it enables a man to shine in all companies. When kings and princes have any knowledge, it is of this sort, and more particularly: therefore, it is the usual topic of their levee conversations, in which it will qualify you to bear a considerable part: it brings you more acquainted with them; and they are pleased to have people talk to them on a subject in which they think to shine.

There is a sort of chit-chat, or *small talk*, which is the general run of conversation at courts, and in most mixed companies. It is a sort of middling conversation, neither silly nor edifying; but, however, very necessary for you to be master of. It turns upon the public events of Europe, and then is at its best; very often upon the number, the goodness, or badness, the discipline, or the clothing, of the troops of different princes; sometimes upon the families, the marriages, the relations, of princes, and considerable people; and sometimes *sur la danse* *et* *sur* the magnificence of public entertainments, balls, masquerades, &c. I would wish you to be

able to talk upon all these things better, and with more knowledge, than other people; insomuch that upon these occasions, you should be applied to, and that people should say, *I dare say Mr. Stanhope can tell us.*

Second-rate knowledge and middling talents carry a man farther at courts, and in the busy part of the world, than superior knowledge and shining parts. Tacitus very justly accounts for a man's having always kept in favour, and enjoyed the best employments, under the tyrannical reigns of three or four of the very worst emperors, by saying, that it was not '*propter aliquam eximiam artem, sed quia per negotiis neque supra erat.*' Discretion is the great article; all these things are to be learned and only learned by keeping a great deal of the best company. Frequent those good houses where you have already a footing, and wriggle yourself somehow or other into every other. Haunt the courts particularly, in order to get that *routine*.

This moment I received yours of the 18th, N. S. You will have had some time ago my final answers concerning the pictures; and by my last, an account that the mohairs were gone to Madame Morel, at Calais, with the proper directions.

I am sorry that your two sons-in-law, the princes B——, are such boobies; however, as they have the honour of being so nearly related to you, I will show them what civilities I can.

I confess you have not time for long absences from Paris at present, because of your various masters, all which I would have you apply to closely, while you are now in that capital: but when you return thither, after the visit you intend me the honour of, I do not propose your having any master at all, except Marcel once or twice a week. And then the courts will, I hope, be no longer strange countries to you; for I would have you run down frequently to Versailles and St. Cloud, for three or four days at a time. You know the Abbé de la

Ville; who will present you to others; so that you will soon be *façonné* with the rest of the court. Court is the soil in which you are to grow and flourish; you ought to be well acquainted with the nature of it; like all other soil, it is in some places deeper, in others lighter; but always capable of great improvement by cultivation and experience.

You say that you want some hints for a letter to Lady Chesterfield; more use and knowledge of the world will teach you occasionally to write and talk genteelly *sur des riens*, which I can tell you is a very useful part of worldly knowledge; for in some companies it would be imprudent to talk upon any thing else, and with very many people it is impossible to talk of any thing else; they would not understand you. Adieu!

LETTER CCLXI.

London, June 24, O. S. 1751.

MY DEAR FRIEND,

AIR, address, manners, and graces, are of such infinite advantage to whoever has them, and so peculiarly and essentially necessary for you, that now, as the time of our meeting draws near, I tremble for fear I should not find you possessed of them; and, to tell you the truth, I doubt you are not yet sufficiently convinced of their importance. There is, for instance, your intimate friend, Mr. H—, who, with great merit, deep knowledge, and a thousand good qualities, will never make a figure in the world while he lives. Why? Merely for want of these external and showish accomplishments, which he began the world too late to acquire; and which, with his studious and philosophical turn, I believe he thinks are not worth his attention. He may, very probably, make a figure in the republic of letters; but he had ten thousand times better make a figure

as a man of the world, and of business in the republic of the United Provinces ; which, take my word for it, he never will.

As I open myself, without the least reserve, whenever I think that my doing so can be of any use to you, I will give you a short account of myself when I first came into the world, which was at the age you are of now, so that (by the way) you have got the start of me in that important article by two or three years at least. At nineteen I left the university of Cambridge, where I was an absolute pedant : when I talked my best, I quoted Horace ; when I aimed at being facetious, I quoted Martial ; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense ; that the classics contained every thing that was either necessary, useful, or ornamental to men ; and I was not without thoughts of wearing the *toga virilis* of the Romans, instead of the vulgar and illiberal dress of the moderns. With these excellent notions, I went first to the Hague, where, by the help of several letters of recommendation, I was soon introduced into all the best company ; and where I very soon discovered, that I was totally mistaken in almost every one notion I had entertained. Fortunately, I had a strong desire to please (the mixed result of good-nature, and a vanity by no means blameable), and was sensible that I had nothing but the desire. I therefore resolved, if possible, to acquire the means too. I studied attentively and minutely the dress, the air, the manner, the address, and the turn of conversation, of all those whom I found to be the people in fashion, and most generally allowed to please. I imitated them as well as I could : if I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions, and attitudes, and formed my own upon them. When I heard of another, whose conversation was agreeable and engaging, I listened and attended to the turn of it. I addressed myself,

though '*de très mauvaise grace*,' to all the most fashionable fine ladies ; confessed and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some ; and I can assure you, that what little figure I have made in the world has been much more owing to that passionate desire I had of pleasing universally, than to any intrinsic merit, or sound knowledge, I might ever have been master of. My passion for pleasing was so strong (and I am very glad it was so), that I own to you fairly, I wished to make every woman I saw in love with me, and every man I met with admire me. Without this passion for the object, I should never have been so attentive to the means ; and I own I cannot conceive how it is possible for any man of good-nature and good sense to be without this passion. Does not good-nature incline us to please all those we converse with, of whatever rank or station they may be ? And does not good-sense, and common observation, show of what infinite use it is to please ? ' Oh ! but one may please by the good qualities of the heart, and the knowledge of the head, without that fashionable air, address, and manner, which is mere tinsel.' I deny it. A man may be esteemed and respected, but I defy him to please, without them. Moreover, at your age, I would not have contented myself with barely pleasing ; I wanted to shine, and to distinguish myself in the world, as a man of fashion and gallantry, as well as business. And that ambition, or vanity, call it what you please, was a right one ; it hurt nobody, and made me exert whatever talents I had. It is the spring of a thousand right and good things.

I was talking you over the other day with one very much your friend, and who had often been with you, both at Paris and in Italy. Among the innumerable questions, which you may be sure I asked

him concerning you, I happened to mention your dress (for, to say the truth, it was the only thing of which I thought him a competent judge); upon which he said, that you dressed tolerably well at Paris; but that in Italy you dressed so ill, that he used to joke with you upon it, and even to tear your clothes. Now I must tell you, that at your age it is as ridiculous not to be very well dressed, as at my age it would be, if I were to wear a white feather and red-heeled shoes. Dress is one of the various ingredients that contribute to the art of pleasing; it pleases the eyes at least, and more especially of women. Address yourself to the senses, if you would please; dazzle the eyes, soothe and flatter the ears, of mankind; engage their hearts, and let their reason do its worst against you. *Swatier in modo* is the great secret. Whenever you find yourself engaged insensibly in favour of any body of no superior merit, nor distinguished talents, examine, and see what it is that has made those impressions upon you: you will find it to be that *douceur*, that gentleness of manners, that air and address, which I have so often recommended to you: and from thence draw this obvious conclusion, that what pleases you in them, will please others in you; for we are all made of the same clay, though some of the lumps are a little finer, and some a little coarser; but, in general, the surest way to judge of others is to examine and analyse one's self thoroughly. When we meet, I will assist you in that analysis, in which every man wants some assistance against his own self-love. Adieu.

LETTER CCLXII.

Greenwich, June 30, O. S. 1761.

MY DEAR FRIEND,

PRAY give the enclosed to our friend the abbé; it is to congratulate him upon his canonisation, which I am really very glad of, and I hope it will fatten him up to Boileau's *chanoine*; at present he is as meagre as an apostle, or a prophet. By the way, has he ever introduced you to la Duchesse d'Aiguillon? If he has not, make him present you; and if he has, frequent her, and make her many compliments from me. She has uncommon sense and knowledge for a woman, and her house is the resort of one set of *les beaux esprits*. It is a satisfaction, and a sort of credit, to be acquainted with those gentlemen; and it puts a young fellow in fashion. 'A propos de beaux esprits;' have you *les entrées* at Lady Sandwich's; who, old as she was when I saw her last, had the strongest parts of any woman I ever knew in my life? If you are not acquainted with her, either the Duchesse d'Aiguillon or Lady Hervey can, and I dare say will, introduce you. I can assure you, it is very well worth your while, both upon her own account, and for the sake of the people of wit and learning who frequent her. In such companies, there is always something to be learned, as well as manners: the conversation turns upon something above trifles; some point of literature, criticism, history, &c. is discussed with ingenuity and good-manners; for I must do the French people of learning justice: they are not bears, as most of ours are; they are gentlemen.

Our abbé writes me word that you were gone to Compiègne; I am very glad of it; other courts must form you for your own. He tells me too, that you have left off riding at the manege; I have no

objection to that; it takes up a great deal of the morning; and if you have got a gentle and firm seat on horse-back, it is enough for you, now that tilts and tournaments are laid aside. I suppose you have hunted at Compteghe. The king's hunting there, I am told, is a fine sight. The French manner of hunting is gentleman-like; ours is only for bums, blins and boobies. The poor beasts here are pursued and ran down by much greater beasts than themselves; and the true British fox-hunter is most undoubtedly a species appropriated and peculiar to this country, which no other part of the globe produces.

I hope you apply the time you have saved from the riding-house to useful more than to learned purposes; for I can assure you they are very different things. I would have you allow but one hour a day for Greek; and that more to keep what you have, than to increase it: by Greek, I mean useful Greek books; such as Demosthenes, Thucydides, &c. and not the poets, with whom you are already enough acquainted. Your Latin will take care of itself. Whatever more time you have for reading, pray bestow it upon those books which are immediately relative to your destination; such as modern history in the modern languages, memoirs, anecdotes, letters, negotiations, &c. Collect also, if you can, authentically, the present state of all the courts and countries in Europe, the characters of the kings and princes, their wives, their ministers, and their w—s; their several views, connexions, and interests; the state of their finances, their military force; their trade, manufactures, and commerce. This is the useful, the necessary knowledge for you, and indeed for every gentleman. But with all this, remember that living books are much better than dead ones, and throw away no time (for it is thrown away) with the latter, which you can employ well with the former; for books must now be only your amusement; but by no means your business. I had much

rather that you were passionately in love with some determined coquette of condition (who would lead you a dance, fashion, supple, and polish you), than that you knew all Plato and Aristotle by heart: an hour at Versailles, Compiègne, or St. Cloud, is now worth more to you than three hours in your closet, with the best books that ever were written.

I hear the dispute between the court and the clergy is made up amicably; both parties have yielded something; the king being afraid of losing more of his soul, and the clergy more of their revenue. Those gentlemen are very skilful in making the most of the vices and the weaknesses of the laity. I hope you have read and informed yourself fully of every thing relative to that affair; it is a very important question, in which the priesthood of every country in Europe is highly concerned. If you would be thoroughly convinced that their tithes are of divine institution, and their property the property of God himself, not to be touched by any power on earth, read Frà-Paolo *de beneficiis*, an excellent and short book; for which, and some other treatises against the court of Rome, he was stilettoed, which made him say afterwards, upon seeing an anonymous book written against him, by order of the pope, '*Conosce bene lo stile Romano*.'

The parliament of Paris, and the states of Languedoc, will, I believe, hardly scramble off; having only reason and justice, but no terrors on their side. Those are political and constitutional questions, that well deserve your attention and inquiries; I hope you are thoroughly master of them. It is also worth your while to collect and keep all the pieces written upon those subjects.

I hope you have been thanked by your ladies, at least, if not paid in money, for the mohairs, which I sent by a courier to Paris some time ago, instead of sending to Madame Morel, at Calais, as I told you I should. Do they like them; and do they like you the better for getting them? '*La pectite*

Il ne devoit au moins paier de sa personne. As for Madame de Polignac, I believe you will very willingly hold her excused from personal payment.

Before you return to England, pray go again to Orléans, for two or three days, and also to St. Cloud, in order to secure a good reception there at your return. Ask the Marquis de Matignon too, if he has any orders for you in England, or any letters or packets for Lord Bolingbroke. Adieu! Go on, and prosper.

LETTER CCLXIII.

Greenwich, July 8, O. S. 1751.

MY DEAR FRIEND,

THE last mail brought me your letter of the 3d July, N. S. I am glad that you are so well with Colonel Yorke, as to be let into secret correspondences. Lord Albemarle's reserve to you is, I believe, more owing to his secretary than to himself; for you seem to be much in favour with him; and possibly too *he has no very secret letters* to communicate. However, take care not to discover the least dissatisfaction upon this score: make the proper acknowledgements to Colonel Yorke, for what he does show you; but let neither Lord Albemarle, nor his people, perceive the least coldness on your part, upon account of what they do not show you. It is very often necessary not to manifest all one feels. Make your court to, and connect yourself as much as possible with, Colonel Yorke, he may be of great use to you hereafter; and when you take leave, not only offer to bring over any letters or packets by way of security; but even ask, as a favour, to be the carrier of a letter from him to his father the chancellor. *A propos* of your coming here; I confess that I am weekly impatient for it, and think

few days worth getting; I would, therefore, instead of the 25th of next month, N. S. which was the day that some time ago I appointed for your leaving Paris, have you set out on Friday the 20th August, N. S.; in consequence of which you will be at Calais some time on the Sunday following, and probably at Dover within four-and-twenty hours afterwards. If you land in the morning, you may, in a post-chaise, get to Sittingborne that day: if you come on shore in the evening, you can only get to Canterbury, where you will be better lodged than at Dover. I will not have you travel in the night, nor fatigue and over-heat yourself, by running on four-score miles the moment you land. You will come straight to Blackheath, where I shall be ready to meet you, and which is directly upon the Dover road to London; and we will go to town together, after you have rested yourself a day or two here. All the other directions, which I gave you in my former letter, hold still the same. But notwithstanding this regulation, should you have any particular reasons for leaving Paris two or three days sooner, or later, than the above-mentioned, '*vous êtes le maître.*' Make all your *arrangemens* at Paris for about a six weeks' stay in England, at farthest.

I had a letter the other day from Lord Huntingdon, of which one half at least was your panegyric: it was extremely welcome to me from so good a hand. Cultivate that friendship; it will do you honour, and give you strength. Connexions, in our mixed parliamentary government, are of great use.

I send you here enclosed the particular price of each of the mohairs; but I do not suppose that you will receive a shilling for any one of them. However, if any of your ladies should take an odd fancy to pay, the shortest way in the course of business is, for you to keep the money, and to take so much less from Sir John Lambert in your next draught upon him.

I am very sorry to hear that Lady Hervey is ill.

Paris does not seem to agree with her; she used to have great health there. *A propos* of her: remember, when you are with me, not to mention her but when you and I are quite alone, for reasons which I will tell you when we meet: but this is only between you and me; and I desire that you will not so much as hint it to her, or any body else.

If old Kurzay goes to the valley of Jehoshaphat, I cannot help it; it will be an ease to our friend Madame Monconseil, who I believe maintains her, and a little will not satisfy her in any way.

Remember to bring your mother some little presents: they need not be of value, but only marks of your affection and duty for one who has always been tenderly fond of you. You may bring Lady Chesterfield a little Martin snuff-box, of about five louis; and you need bring over no other presents; you and I not wanting '*les petits presents pour entretenir l'amitié.*'

Since I wrote what goes before, I have talked you over minutely with Lord Albemarle; who told me, that he could very sincerely commend you upon every article but one; but upon that one you were often joked, both by him and others. I desired to know what that was: he laughed, and told me, it was the article of dress, in which you were exceedingly negligent. Though he laughed, I can assure you that it is no laughing matter for you; and you will possibly be surprised when I assert (but, upon my word, it is literally true) that to be very well dressed is of much more importance to you, than all the Greek you know will be of these thirty years. Remember, the world is now your only business; and you must adopt its customs and manners, be they silly or be they not. To neglect your dress, is an affront to all the women you keep company with, as it implies, that you do not think them worth that attention which every body else doth; they mind dress, and you will never please them if you neglect yours; and, if you do not please the women, you

will not please half the men you otherwise might. It is the women who put a young fellow in fashion, even with the men. A young fellow ought to have a certain fund of coquetry; which should make him try all the means of pleasing, as much as any coquette in Europe can do. Old as I am, and little thinking of women, God knows, I am very far from being negligent of my dress; and why? From conformity to custom; and out of decency to men, who expect that degree of complaisance. I do not, indeed, wear feathers and red heels; which would ill suit my age; but I take care to have my clothes well made, my wig well combed and powdered, my linen and person extremely clean. I even allow my footmen forty shillings a year extraordinary, that they may be spruce and neat. Your figure especially, which from its stature cannot be very majestic and interesting, should be the more attended to in point of dress: as it cannot be *imposante*, it should be *gentille, aimable, bien mise*. It will not admit of negligence and carelessness.

I believe Mr. Hayes thinks you have slighted him a little of late, since you have got into so much other company. I do not, by any means, blame you for not frequenting his house so much as you did at first, before you had got into so many other houses, more entertaining and more instructing than his: on the contrary, you do very well; however, as he was extremely civil to you, take care to be so to him, and make up in manner, what you omit in matter. See him, dine with him before you come away, and ask his commands for England.

Your triangular seal is done, and I have given it to an English gentleman, who sets out in a week for Paris, and who will deliver it to Sir John Lambert for you.

I cannot conclude this letter, without returning again to the showish, the ornamental, the shining parts of your character; which if you neglect, upon my word you will render the solid ones absolutely

useless: nay, such is the present turn of the world, that some valuable qualities are even ridiculous; if not accompanied by the genteeler accomplishments. Plainness, simplicity, and Quakerism, either in dress or manners, will by no means do; they must both be faced and embroidered: speaking or writing sense, without elegance and turn, will be very little persuasive; and the best figure in the world, without air and address, will be very ineffectual. Some pedants may have told you, that sound sense, and learning, stand in need of no ornaments; and, to support that assertion, elegantly quote the vulgar proverb, that *good wine needs no bush*; but, surely, the little experience you have already had of the world must have convinced you, that the contrary of that assertion is true. All those accomplishments are now in your power; think of them, and of them only. I hope you frequent La Foire St. Laurent, which I see is now open: you will improve more, by going there with your mistress, than by staying at home, and reading Euclid with your geometry-master. Adieu. ‘*Divertissez vous, il n’y a rien de tel.*’

LETTER CCLXIV.

Greenwich, July 15, O. S. 1751.

MY DEAR FRIEND,

AS this is the last, or the last letter but one, that I think I shall write before I have the pleasure of seeing you here, it may not be amiss to prepare you a little for our interview, and for the time we shall pass together. Before kings and princes meet, ministers on each side adjust the important points of precedence, arm-chairs, right hand and left, &c. so that they know previously what they are to expect, what they have to trust to: and it is right they

should; for they commonly envy or hate, but more certainly distrust, each other. We shall meet upon very different terms; we want no such preliminaries: you know my tenderness, I know your affection. My only object, therefore, is to make your short stay with me as useful as I can to you; and yours, I hope, is to co-operate with me. Whether, by making it wholesome, I shall make it pleasant to you, I am not sure. Emetics and cathartics I shall not administer, because I am sure you do not want them: but for alteratives you must expect a great many; and I can tell you, that I have a number of *nostrums*, which I shall communicate to nobody but yourself. To speak without a metaphor, I shall endeavour to assist your youth with all the experience that I have purchased, at the price of seven-and-fifty years. In order to this, frequent reproofs, corrections, and admonitions, will be necessary; but then, I promise you, that they shall be in a gentle, friendly, and secret manner; they shall not put you out of countenance in company, nor out of humour when we are alone. I do not expect, that at nineteen you should have that knowledge of the world, those manners, that dexterity, which few people have at nine-and-twenty. But I will endeavour to give them you; and I am sure you will endeavour to learn them, as far as your youth, my experience, and the time we shall pass together, will allow. You may have many inaccuracies (and to be sure you have, for who has not at your age?) which few people will tell you of, and some nobody can tell you of but myself. You may possibly have others too, which eyes less interested, and less vigilant than mine, do not discover; all those you shall hear of, from one, whose tenderness for you will excite his curiosity, and sharpen his penetration. The smallest inattention, or error in manners, the minutest inelegancy of diction, the least awkwardness in your dress and carriage, will not escape my observation, nor pass without amicable correction. Two of the

most intimate friends in the world can freely tell each other their faults, and even their crimes; but cannot possibly tell each other of certain little weaknesses, awkwardnesses, and blindnesses of self-love, to authorise that unreserved freedom, the relation between us is absolutely necessary. For example: I had a very worthy friend, with whom I was intimate enough to tell him his faults; he had but few, I told him of them; he took it kindly of me, and corrected them. But then he had some weaknesses that I could never tell him of directly, and which he was so little sensible of himself, that hints of them were lost upon him. He had a scrag neck, of about a yard long; notwithstanding which, bags being in fashion, truly he would wear one to his wig, and did so; but never behind him; for, upon every motion of his head, his bag came forward over one shoulder or the other. He took it into his head too, that he must occasionally dance minuets, because other people did; and he did so, not only extremely ill, but so awkward, so disjointed, so slim, so meagre, was his figure, that, had he danced as well as ever Marcel did, it would have been ridiculous in him to have danced at all. I hinted these things to him as plainly as friendship would allow, and to no purpose; but to have told him the whole, so as to cure him, I must have been his father, which, thank God, I am not. As fathers commonly go, it is seldom a misfortune to be fatherless; and considering the general run of sons, as seldom a misfortune to be childless. You and I form, I believe, an exception to that rule; for I am persuaded, that we would neither of us change our relation, were it in our power. You will, I both hope and believe, be not only the comfort, but the pride of my age; and, I am sure, I will be the support, the friend, the guide of your youth. Trust me without reserve; I will advise you without private interest, or secret envy. Mr. Harte will do so too; but still there may be some little things proper for you to know.

and necessary for you to correct, which even his friendship would not let him tell you of so freely as I should; and some of which he may not possibly be so good a judge of as I am, not having lived so much in the great world.

One principal topic of our conversation will be, not only the purity, but the elegance of the English language; in both which you are very deficient. Another will be the constitution of this country, of which, I believe, you know less than of most other countries in Europe. Manners, attentions, and address, will also be the frequent subjects of our lectures; and whatever I know of that important and necessary art, the art of pleasing, I will unreservedly communicate to you. Dress too (which, as things are, I can logically prove, requires some attention), will not always escape our notice. Thus, my lectures will be more various, and in some respects more useful, than Professor Mascow's; and, therefore, I can tell you, that I expect to be paid for them; but, as possibly you would not care to part with your ready money, and as I do not think that it would be quite handsome in me to accept it, I will compound for the payment, and take it in attention and practice.

Pray remember to part with all your friends, acquaintances, and mistresses, if you have any at Paris, in such a manner as may make them not only willing, but impatient, to see you there again. Assure them of your desire of returning to them; and do it in a manner, that they may think you in earnest, that is, *'avec action et une espèce d'attendrissement.'* All people say pretty near the same things upon these occasions, it is the manner only that makes the difference; and that difference is great. Avoid however, as much as you can, charging yourself with commissions, in your return from hence to Paris; I know, by experience, that they are exceedingly troublesome, commonly expensive, and very seldom satisfactory at last, to the persons who give them. Some

you cannot refuse; to people to whom you are obliged, and would oblige in your turn; but as to common fiddle-faddle commissions, you may excuse yourself from them with truth, by saying, that you are to return to Paris through Flanders, and see all these great towns; which I intend you shall do, and stay a week or ten days at Brussels. Adieu! A good journey to you, if this is my last; if not, I can repeat again what I shall wish constantly.

LETTER CCLXV.

London, December 19, O. S. 1751.

MY DEAR FRIEND,

YOU are now entered upon a scene of business, where I hope you will one day make a figure. Use does a great deal; but care and attention must be joined to it. The first thing necessary in writing letters of business, is extreme clearness and perspicuity; every paragraph should be so clear, and unambiguous, that the dullest fellow in the world may not be able to mistake it, nor obliged to read it twice, in order to understand it. This necessary clearness implies a correctness, without excluding an elegance of style. Tropes, figures, antitheses, epigrams, &c. would be as misplaced, and as impertinent in letters of business, as they are sometimes (if judiciously used) proper and pleasing in familiar letters, upon common and trite subjects. In business, an elegant simplicity, the result of care, not of labour, is required. Business must be well, not affectedly, dressed; but by no means negligently. Let your first attention be to clearness, and read every paragraph after you have written it, in the critical view of discovering whether it is possible that any one man can mistake the true sense of it; and correct it accordingly.

Our pronouns and relatives often create obscurity or ambiguity; be therefore exceedingly attentive to them, and take care to mark out with precision their particular relations. For example; Mr. Johnson acquainted me, that he had seen Mr. Smith, who had promised him to speak to Mr. Clarke, to return him (Mr. Johnson) those papers, which he (Mr. Smith) had left some time ago with him (Mr. Clarke): it is better to repeat a name, though unnecessarily, ten times, than to have the person mistaken once. *Who*, you know, is singly relative to persons, and cannot be applied to things; *which*, and *that*, are chiefly relative to things, but not absolutely exclusive of persons; for one may say, the man *that* robbed or killed such-a-one; but it is much better to say, the man *who* robbed or killed. One never says, the man or the woman *which*. *Which* and *that*, though chiefly relative to things, cannot be always used indifferently as to things; and the *suppona* must sometimes determine their place. For instance; the letter *which* I received from you, *which* you referred to in your last, *which* came by Lord Albemarle's messenger, and *which* I showed to such-a-one; I would change it thus—the letter *that* I received from you, *which* you referred to in your last, *that* came by Lord Albemarle's messenger, and *which* I showed to such-a-one.

Business does not exclude (as possibly you wish it did) the usual terms of politeness and good-breeding; but, on the contrary, strictly requires them; such as, 'I have the honour to acquaint your lordship;' 'Permit me to assure you;' 'If I may be allowed to give my opinion,' &c. For the minister abroad, who writes to the minister at home, writes to his superior: possibly to his patron, or at least to one who he desires should be so.

Letters of business will not only admit of, but be the better for, *certain graces*: but then they must be scattered with a sparing and skilful hand: they must fit their place exactly; they must decently

modestly shine without glaring. But as this is the utmost degree of perfection in letters of business, I would not advise you to attempt those embellishments, till you have first laid your foundation well.

Cardinal d'Ossat's letters are the true letters of business; those of Monsieur d'Avaux are excellent; Sir William Temple's are very pleasing, but, I fear, too affected. Carefully avoid all Greek or Latin quotations; and bring no precedents from the 'virguous Spartans, the polite Athenians, and the brave Romans.' Leave all that to futile pedants. No flourishes, no declamation. But, I repeat it again, there is an elegant simplicity and dignity of style absolutely necessary for good letters of business; attend to that carefully. Let your periods be harmonious, without seeming to be laboured; and let them not be too long, for that always occasions a degree of obscurity. I should not mention correct orthography, but that you very often fail in that particular, which will bring ridicule upon you; for no man is allowed to spell ill. I wish too that your hand-writing were much better: and I cannot conceive why it is not, since every man may certainly write whatever hand he pleases. Neatness in folding up, sealing, and directing your packets, is by no means to be neglected: though, I dare say, you think it is. But there is something in the exterior even of a packet, that may please or displease; and consequently worth some attention.

You say that your time is very well employed; and so it is, though as yet only in the outlines, and first routine of business. They are previously necessary to be known; they smooth the way for parts and dexterity. Business requires no conjuration, nor supernatural talents, as people unacquainted with it are apt to think. Method, diligence, and discretion, will carry a man of good strong common sense much higher than the finest parts, without them, can do. 'Par negotiis, neque supra,' is the

true character of a man of business; but then it implies ready attention, and no *absences*; and a flexibility and versatility of attention from one object to another, without being engrossed by any one.

Be upon your guard against the pedantry and affectation of business, which young people are apt to fall into, from the pride of being concerned in it young. They look thoughtful, complain of the weight of business, throw out mysterious hints, and seem big with secrets which they do not know. Do you, on the contrary, never talk of business, but to those with whom you are to transact it; and learn to seem *vacuus*, and idle, when you have the most business. Of all things, the *volto sciolto*, and the *pensieri stretti*, are necessary. Adieu.

LETTER CCLXVI.

London, December 30, O. S. 1751.

MY DEAR FRIEND,

THE parliaments are the courts of justice of France, and are what our courts of justice in Westminster-Hall are here. They used anciently to follow the court, and administer justice in the presence of the king. Philip le Bel first fixed it at Paris, by an edict of 1309. It consisted then of but one *chambre*, which was called *la chambre des prélatz*, most of the members being ecclesiastics; but the multiplicity of business made it by degrees necessary to create several other *chambres*; it consists now of seven *chambres*:

1. *La grande-chambre*, which is the highest court of justice, and to which appeals lie from the others.

2. *Les cinq chambres des enquetes*, which are like our common pleas, and court of exchequer.

3. *Le sénéchal*, which is the court for criminal justice, and answers to our Old-Bailie and King's Bench.

There are in all twelve parliaments in France :

1. Paris.
2. Toulouse.
3. Grenoble.
4. Bourdeaux.
5. Dijon.
6. Rouen.
7. Aix en Provence.
8. Rennes en Bretagne.
9. Pau en Navarre.
10. Metz.
11. Dole en Franche Comté.
12. Douay.

There are three *conseils souverains*, which may almost be called parliaments : they are those of
Perpignan.
Arras.
Alsace.

For farther particulars of the French parliaments, read *Bernard de la Rochefavin des Parlemens de France*, and other authors, who have treated that subject constitutionally. But what will be still better, converse upon it, with people of sense and knowledge, who will inform you of the particular objects of the several *chambres*, and the businesses of the respective members, as *les présidens*, *les présidens à mortier* (these last so called from their black velvet caps, lined with gold), *les maîtres des requêtes*, *les greffiers*, *le procureur général*, *les avocats généraux*, *les conseillers*, &c. The great point in dispute is, concerning the powers of the parliament of Paris, in matters of state, and relatively to the crown. They pretend to the powers of the states-general of France, when they used to be assembled (which I think they have not been since the reign of Louis XIII, in the year 1615). The crown denies these pretensions, and considers them only as courts of justice. Menesty seems to be on the side of the parliament in this question, which is

very well worth your inquiry. But, be that as it will, the parliament of Paris is certainly a very respectable body, and much regarded by the whole kingdom. The edicts of the crown, especially those for levying money on the subjects, ought to be registered in parliament: I do not say to have their effect, for the crown would take good care of that; but to have a decent appearance, and to procure a willing acquiescence in the nation. And the crown itself, absolute as it is, does not love that strong opposition, and those admirable remonstrances, which it sometimes meets with from the parliaments. Many of those detached pieces are very well worth your collecting; and I remember, a year or two ago, a remonstrance of the parliament of Douay, upon the subject, as I think, of the *vingtième*, which was, in my mind, one of the finest and most moving compositions I ever read. They owned themselves, indeed, to be slaves, and showed their chains; but humbly begged of his majesty to make them a little lighter, and less galling.

The *states of France* were general assemblies of the three states or orders of the kingdom; the clergy, the nobility, and the *tiers état*, that is, the people. They used to be called together by the king, upon the most important affairs of state, like our lords and commons in parliament, and our clergy in convocation. Our parliament is our states, and the French parliaments are only their courts of justice. The nobility consisted of all those of noble extraction, whether belonging to the *sword*, or to the *robe*; excepting such as were chosen (which sometimes happened) by the *tiers état*, as their deputies to the states-general. The *tiers état* was exactly our house of commons; that is, the people represented by deputies of their own choosing. Those who had the most considerable places *dans la robe*, assisted at those assemblies, as commissioners on the part of the crown. The states met, for the first time that I can find (I mean by the name of *les*

~~states~~, in the reign of Pharamond, 424, when they confirmed the Salic law. From that time they have been very frequently assembled, sometimes upon important occasions, as making war and peace, reforming abuses, &c. at other times upon seemingly trifling ones, as coronations, marriages, &c. Francis the First assembled them in 1526, to declare null and void his famous treaty of Madrid, signed and sworn to by him, during his captivity there. They grew troublesome to the kings, and to their ministers, and were but seldom called, after the power of the crown grew strong; and they have never been heard of since the year 1615. Richelieu came and shackled the nation; and Mazarine and Lewis the Fourteenth rivetted the shackles.

There still subsist in some provinces of France, which are called *païs d'états*, an humble local imitation, or rather mimicry, of the great *états*, as in *Languedoc*, *Bretagne*, &c. They meet, they speak, they grumble, and finally submit to whatever the king orders.

Independently of the intrinsic utility of this kind of knowledge to every man of business, it is a shame for any man to be ignorant of it, especially relatively to any country he has been long in. Adieu.

LETTER CCLXVII.

London, January 2, O. S. 1752.

MY DEAR FRIEND,

LAZINESS of mind, or inattention, are as great enemies to knowledge, as incapacity: for in truth, what difference is there between a man who will not, and a man who cannot, be informed? This difference only, that the former is justly to be blamed, the latter to be pitied. And yet how many are there, not capable of receiving knowledge, who

from laziness, inattention, and incuriousness, will not so much as ask for it, much less take the least pains to acquire it!

Our young English travellers generally distinguish themselves by a voluntary privation of all that useful knowledge for which they are sent abroad; and yet, at that age, the most useful knowledge is the most easy to be acquired; conversation being the book, and the best book, in which it is contained. The drudgery of dry grammatical learning is over, and the fruits of it are mixed with, and adorned by, the flowers of conversation. How many of our young men have been a year at Rome, and as long at Paris, without knowing the meaning and institution of the conclave in the former, and of the parliament in the latter! and this merely for want of asking the first people they met with in those several places, who could at least have given them some general notions of those matters.

You will, I hope, be wiser, and omit no opportunity (for opportunities present themselves every hour in the day) of acquainting yourself with all those political and constitutional-particulars of the kingdom and government of France. For instance; when you hear people mention *le chancelier*, or *le garde des sceaux*, is it any great trouble for you to ask, or for others to tell you, what is the nature, the powers, the objects, and the profits, of those two employments; either when joined together, as they often are, or when separate, as they are at present? When you hear of a *gouverneur*, a *lieutenant de roi*, a *commandant*, and an *intendant* of the same province, is it not natural, is it not becoming, is it not necessary, for a stranger to inquire into their respective rights and privileges? And yet I dare say there are very few Englishmen who know the difference between the civil department of the intendant, and the military powers of the others. When you hear (as I am persuaded you must) every day of the *vingtième*, which is one in twenty, and consequent-

ly five per cent. inquire upon what that tax is laid, whether upon lands, money, merchandise, or upon all three; how levied; and what it is supposed to produce. When you find in books (as you will sometimes) allusions to particular laws and customs, do not rest till you have traced them up to their source. To give you two examples; you will meet in some French comedies, *cri*, or *clameur de haro*; ask what it means, and you will be told that it is a term of the law in Normandy, and means citing, arresting, or obliging any person to appear in the courts of justice, either upon a civil or a criminal account; and that it is derived from *à Raoul*, which Raoul was anciently Duke of Normandy, and a prince eminent for his justice; insomuch, that when any injustice was committed, the cry immediately was *venez à Raoul*, *à Raoul*, which words are now corrupted and jumbled into *haro*. Another, *le vol du chapon*; that is, a certain district of ground immediately contiguous to the mansion-seat of a family, and answers to what we call in English *dememes*. It is in France computed at about 1600 feet round the house, that being supposed to be the extent of the capon's flight from *la basse cour*. This little district must go along with the mansion-seat, however the rest of the estate may be divided.

I do not mean that you should be a French lawyer; but I would not have you be unacquainted with the general principles of their law, in matters that occur every day. Such is the nature of their descents; that is, the inheritance of lands. Do they all go to the eldest son, or are they equally divided among the children of the deceased? In England, all lands unsettled descend to the eldest son, as heir at law, unless otherwise disposed of by the father's will; except in the county of Kent, where a particular custom prevails, called gavelkind; by which, if the father dies intestate, all his children divide his lands equally among them. In Germany, as you

know, all lands that are not fiefs are equally divided among all the children, which ruins those families; but all male fiefs of the empire descend unalienably to the next male heir, which preserves those families. In France, I believe, descents vary in different provinces.

The nature of marriage-contracts deserves inquiry. In England the general practice is, the husband takes all the wife's fortune; and, in consideration of it, settles upon her a proper pin-money, as it is called; that is, an annuity during his life, and a jointure after his death. In France it is not so, particularly at Paris; where '*la communauté des biens*' is established. Any married woman at Paris (*if you are acquainted with one*) can inform you of all these particulars.

These and other things of the same nature, are the useful and rational objects of the curiosity of a man of sense and business. Could they only be attained by laborious researches in folio books, and worm-eaten manuscripts, I should not wonder at a young fellow's being ignorant of them; but as they are the frequent topics of conversation, and to be known by a very little degree of curiosity, inquiry, and attention, it is unpardonable not to know them.

Thus I have given you some hints only for your inquiries; *l'Etat de la France, l'Almanach Royal*, and twenty other such superficial books, will furnish you with a thousand more. *Approfondissez.*

How often, and how justly, have I since regretted negligences of this kind in my youth! And how often have I since been at a great trouble to learn many things, which I could then have learned without any! Save yourself now, then, I beg of you, that regret and trouble hereafter. Ask questions, and many questions; and leave nothing till you are thoroughly informed of it. Such pertinent questions are far from being ill-bred, or troublesome to those of whom you ask them: on the contrary, they are a

tacit compliment to their knowledge; and people have a better opinion of a young man, when they see him desirous to be informed.

I have by last post received your two letters, of the 1st and 5th January, N. S. I am very glad that you have been at all the shows at Versailles; frequent the courts. I can conceive the murmurs of the French at the poorness of the fire-works, by which they thought their king or their country degraded; and in truth, were things always as they should be, when kings give shows, they ought to be magnificent.

I thank you for the *thèse de la Sorbonne*, which you intend to send me, and which I am impatient to receive. But pray read it carefully yourself first; and inform yourself what the Sorbonne is, by whom founded, and for what purposes.

Since you have time, you have done very well to take an Italian and a German master; but pray take care to leave yourself time enough for company: for it is in company only that you can learn what will be much more useful to you than either Italian or German; I mean 'la politesse, les manieres, et les graces,' without which, as I told you long ago, and I told you true, 'ogni fatica è vana.' Adieu.

Pray make my compliments to Lady Brown.

LETTER CCLXVIII.

London, January 6, O. S. 1752.

MY DEAR FRIEND,

I RECOMMENDED to you, in my last, some inquiries into the constitution of that famous society the *Sorbonne*; but, as I cannot wholly trust to the diligence of those inquiries, I will give you here the outlines of that establishment; which may possibly excite you to inform yourself of particulars that you are more à portée to know than I am.

It was founded by Robert *de Sorbon*, in the year 1256, for sixteen poor scholars in divinity ; four of each nation, of the university of which it made a part ; since that it hath been much extended and enriched, especially by the liberality and pride of Cardinal Richelieu, who made it a magnificent building for six-and-thirty doctors of that society to live in ; besides which, there are six professors and schools of divinity. This society hath been long famous for theological knowledge and exertations. There unintelligible points are debated with passion, though they can never be determined by reason. Logical subtleties set common sense at defiance ; and mystical refinements disfigure and disguise the native beauty and simplicity of true natural religion ; wild imaginations form systems, which weak minds adopt implicitly, and which sense and reason oppose in vain ; their voice is not strong enough to be heard in schools of divinity. Political views are by no means neglected in those sacred places ; and questions are agitated and decided according to the degree of regard, or rather submission, which the sovereign is pleased to show the church. Is the king a slave to the church, though a tyrant to the laity, the least resistance to his will shall be declared damnable. But if he will not acknowledge the superiority of their spiritual over his temporal, nor even admit their *imperium in imperio*, which is the least he will compound for, it becomes meritorious, not only to resist, but to depose him. And I suppose that the bold propositions in the thesis you mention, are a return for the valuation of *les biens du clergé*.

I would advise you, by all means, to attend two or three of their public disputations, in order to be informed both of the manner and the substance of those scholastic exercises. Pray remember to go to all such kind of things. Do not put it off, as one is too apt to do things which one knows can be done every day, or any day : for one afterwards repeats

extremely, when too late, the not having done them.

But there is another (so called) religious society, of which the minutest circumstance deserves attention, and furnishes great matter for useful reflections. You easily guess what I mean the society of *les RR.PP. Jesuites*, established but in the year 1540, by a Bull of Pope Paul III. Its progress, and I may say its victories, were more rapid than those of the Romans; for within the same century it governed all Europe; and in the next it extended its influence over the whole world. Its founder was an abandoned profligate Spanish officer, Ignatius Loyola; who, in the year 1521, being wounded in the leg at the siege of Pampelona, went mad, from the smart of his wound, the reproaches of his conscience, and his confinement, during which he read the lives of the saints. Consciousness of guilt, a fiery temper, and a wild imagination, the common ingredients of enthusiasm, made this madman devote himself to the particular service of the Virgin Mary; whose knight-errant he declared himself, in the very same form in which the old knights-errant in romances used to declare themselves the knights and champions of certain beautiful and incomparable princesses, whom sometimes they had, but oftener had not, seen. For Dulcinea del Toboso was by no means the first princess, whom her faithful and valorous knight had never seen in his life. The enthusiast went to the Holy Land, from whence he returned to Spain, where he began to learn Latin and philosophy at three-and-thirty years old, so that no doubt but he made a great progress in both. The better to carry on his mad and wicked designs, he chose four disciples, or rather apostles, all Spaniards, viz. Laynés, Salmeron, Bobadilla, and Rodríguez. He then composed the rules and constitutions of his order; which, in the year 1547, was called the Order of Jesuits, from the church of Jesus in Rome, which was given them. Ignatius died in 1556, aged

sixty-five, thirty-five years after his conversion, and sixteen years after the establishment of this society. He was canonized in the year 1609, and is doubtless now a saint in heaven.

If the religious and moral principles of this society are to be detested, as they justly are; the wisdom of their political principles is as justly to be admired. Suspected, collectively as an order, of the greatest crimes, and convicted of many, they have either escaped punishment, or triumphed after it; as in France, in the reign of Henry IV. They have, directly or indirectly, governed the consciences and the councils of all the Catholic princes in Europe; they almost governed China in the reign of Kang-hi: and they are now actually in possession of the Paraguay in America, pretending, but paying no, obedience to the crown of Spain. As a collective body they are detested even by all the Catholics, not excepting the clergy, both secular and regular; and yet, as individuals, they are loved, respected, and they govern wherever they are.

Two things, I believe, chiefly contribute to their success. The first, that passive, implicit, unlimited obedience to their general (who always resides at Rome), and to the superiors of their several houses, appointed by him. This obedience is observed by them all, to a most astonishing degree; and, I believe, there is no one society in the world, of which so many individuals sacrifice their private interest to the general one of the society itself. The second is, the education of youth, which they have in a manner engrossed: there they give the first, and the first are the lasting impressions: those impressions are always calculated to be favourable to the society. I have known many Catholics, educated by the Jesuits, who, though they detested the society from reason and knowledge, have always remained attached to it from habit and prejudice. The Jesuits know, better than any set of people in the world, the importance of the art of pleasing, and study it more:

they become all things to all men, in order to gain, not a few, but many. In Asia, Africa, and America, they become more than half Pagans in order to convert the Pagans to be less than half Christians. In private families, they begin by insinuating themselves as friends, they grow to be favourites, and they end *directors*. Their manners are not like those of any other Regulars in the world, but gentle, polite, and engaging. They are all carefully bred up to that particular destination to which they seem to have a natural turn: for which reason one sees most Jesuits excel in some particular thing. They even breed up some for martyrdom, in case of need; as the superior of a Jesuit seminary at Rome told Lord Bolingbroke: 'Ed abbiamo, anche martiri per il martirio, se bisogna.'

Inform yourself minutely of every thing concerning this extraordinary establishment: go into their houses, get acquainted with individuals, hear some of them preach. The finest preacher I ever heard in my life is le Pere Neufville, who, I believe, preaches still at Paris, and is so much in the best company, that you may easily get personally acquainted with him.

If you would know their *morale* read Paschal's *Lettres Provinciales*, in which it is very truly displayed from their own writings.

Upon the whole, this is certain, that a society, of which so little good is said, and so much ill believed, and that still not only subsists, but flourishes, must be a very able one. It is always mentioned as a proof of the superior abilities of the Cardinal Richelieu, that, though hated by all the nations, and still more so by his master, he kept his power in spite of both.

I would earnestly wish you to do every thing now, which I wish that I had done at your age, and did not do. Every country has its peculiarities, which one can be much better informed of during one's residence there, than by reading all the books in the

world afterwards. While you are in Catholic countries, inform yourself of all the forms and ceremonies of that tawdry church: see their convents both of men and women, know their several rules and orders, attend their most remarkable ceremonies, have their terms of art explained to you, their *tierce, sexte, nones, matines, vêpres, complies*; their *brocades, roses, heures, chaplets, agnus, &c.* things that many people talk of from habit, though few know the true meaning of any one of them. Converse with and study the character of some of those incarcerated enthusiasts. Frequent some *parloirs*, and see the air and manners of those recluse, who are a distinct nation themselves, and like no other.

I dined yesterday with Mrs. F——d, her mother, and husband. He is an athletic Hibernian, handsome in his person, but excessively awkward and vulgar in his air and manner. She inquired much after you, and I thought with interest. I answered her as a *Messeno* should do: 'Et je prènai votre tendresse, vos soins, et vos soupirs.'

When you meet with any British returning to their own country, pray send me by them any little *brochures, factums, thèses, &c. qui font du bruit en du plaisir à Paris*. Adieu, child.

LETTER CCLXIX.

London, January 28, O. S. 1782,

MY DEAR FRIEND,

HAVE you seen the new tragedy of *Varon*^o, and what do you think of it? Let me know, for I am determined to form my taste upon yours. I

A Written by the *Viscount de Grasse*; and at that time the general topic of conversation at Paris.

hear that the situations and incidents are well brought on, and the catastrophe unexpected and surprising; but the verses bad. I suppose it is the subject of all the conversations at Paris, where both women and men are judges and critics of all such performances: such conversations, that both form and improve the taste, and whet the judgement, are surely preferable to the conversations of our mixed companies here; which, if they happen to rise above bragg and whist, infallibly stop short of every thing either pleasing or instructive. I take the reason of this to be, that (as women generally give the *ton* to the conversation) our English women are not near so well informed and cultivated as the French; besides, that they are naturally more serious and silent.

I could wish there were a treaty made between the French and the English theatres, in which both parties should make considerable concessions. The English ought to give up their notorious violations of all the unities; and all their massacres, racks, dead bodies, and mangled carcases, which they so frequently exhibit upon the stage. The French should engage to have more action, and less declamation; and not to cram and crowd things together to almost a degree of impossibility, from a too scrupulous adherence to the unities. The English should restrain the licentiousness of their poets, and the French enlarge the liberty of theirs: their poets are the greatest slaves in their country, and that is a bold word; ours are the most tumultuous subjects in England, and that is saying a good deal. Under such regulations, one might hope to see a play, in which one should not be lulled to sleep by the length of a monotonical declamation, nor frightened and shocked by the barbarity of the action. The unity of time extended occasionally to three or four days, and the unity of place broken into, as far as the same street, or sometimes the same town;

both which, I will affirm, are as probable, as four-and-twenty hours, and the same room.

More indulgence too, in my mind, should be shown, than the French are willing to allow, to bright thoughts, and to shining images; for though I confess, it is not very natural for a hero or a princess to say fine things, in all the violence of grief, love, rage, &c.; yet, I can as well suppose that, as I can that they should talk to themselves for half an hour; which they must necessarily do, or no tragedy could be carried on, unless they had recourse to a much greater absurdity, the choruses of the ancients. Tragedy is of a nature, that one must see it with a degree of self-deception; we must lend ourselves a little to the delusion; and I am very willing to carry that complaisance a little farther than the French do.

Tragedy must be something bigger than life, or it would not affect us. In nature the most violent passions are silent; in Tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and unfortunately for the French, from the weakness of their language, in rhymes. And for the same reason, Cato the Stoic, expiring at Utica, rhymes masculine and feminine, at Paris; and fetches his last breath at London, in the most harmonious and correct blank verse.

It is quite otherwise with comedy, which should be mere common life, and not one jot bigger. Every character should speak upon the stage, not only what it would utter in the situation there represented, but in the same manner in which it would express it. For which reason I cannot allow rhymes in comedy, unless they were put into the mouth, and came out of the mouth, of a mad poet. But it is impossible to deceive one's self enough (nor is it the least necessary in comedy) to suppose a dull rogue of an usurer cheating, or *gros Jean* blundering, in the finest rhymes in the world.

As for operas, they are essentially too absurd and extravagant to mention: I look upon them as a magic scene, contrived to please the eyes and the ears at the expense of the understanding; and I consider singing, rhyming, and chiming heroes, and princesses, and philosophers, as I do the hills, the trees, the birds, and the beasts, who amicably joined in one common country-dance, to the irresistible tune of Orpheus's lyre. Whenever I go to an opera, I leave my sense and reason at the door with my half-guinea, and deliver myself up to my eyes and my ears.

Thus I have made you my poetical confession; in which I have acknowledged as many sins against the established taste in both countries, as a frank heretic could have owned against the established church in either; but I am now privileged by my age to taste and think for myself, and not to care what other people think of me in those respects; an advantage which youth, among its many advantages, hath not. It must occasionally and outwardly conform, to a certain degree, to established tastes, fashions, and decisions. A young man may, with becoming modesty, dissent, in private companies, from public opinions and prejudices: but he must not attack them with warmth, nor magisterially set up his own sentiments against them. Endeavour to hear and know all opinions: receive them with complaisance; form your own with coolness, and give it with modesty.

I have received a letter from Sir John Lambert, in which he requests me to use my interest to procure him the remittance of Mr. Spencer's money when he goes abroad; and also desires to know to whose account he is to place the postage of my letters. I do not trouble him with a letter in answer, since you can execute the commission. Pray make my compliments to him, and assure him, that I will do all I can to procure him Mr. Spencer's business; but that his most effectual way will be by

Messrs. Hoare, who are Mr. Spencer's cashiers, and who will, undoubtedly, have their choice upon whom they will give him his credit. As for the postage of the letters, your purse and mine being pretty near the same, do you pay it, over and above your next draught.

Your relations, the Princes Besses, will soon be with you at Paris; for they leave London this week: whenever you converse with them, I desire it may be in Italian, that language not being yet familiar enough to you.

By our printed papers, there seems to be a sort of compromise between the king and the parliament, with regard to the affairs of the hospitals, by taking them out of the hands of the Archbishop of Paris, and placing them in Monsieur d'Argenson's: if this be true, that compromise, as it is called, is clearly a victory on the side of the court, and a defeat on the part of the parliament; for if the parliament had a right, they had it as much to the exclusion of Monsieur d'Argenson as of the archbishop. Adieu.

LETTER CCLXX.

London, February 6, O. S. 1732.

MY DEAR FRIEND,

YOUR criticism of *Varon* is strictly just; but in truth severe. You French critics seek for a fault as eagerly as I do for a beauty: you consider things in the worst light, to show your skill, at the expense of your pleasure; I view them in the best, that I may have more pleasure, though at the expense of my judgement. 'A trompeur trompeur et demi' is prettily said; and, if you please, you may call 'Varon un Normand,' and 'Sostrate, un Mançeau, qui vaut un Normand et demi;' and considering the *dénouement* in the light of trick upon trick, it would undoubtedly

be below the dignity of the buskin, and fitter for the sock.

But let us see if we cannot bring off the author. The great question upon which all turns, is to discover and ascertain who *Cleonice* really is. There are doubts concerning her *état*; how shall they be cleared? Had the truth been extorted from *Varon* (who alone knew) by the rack, it would have been a true tragical *dénouement*. But that would probably not have done with *Varon*, who is represented as a bold, determined, wicked, and at that time desperate fellow; for he was in the hands of an enemy, who he knew could not forgive him, with common prudence or safety. The rack would, therefore, have extorted no truth from him; but he would have died enjoying the doubts of his enemies, and the confusion that must necessarily attend those doubts. A stratagem is, therefore, thought of, to discover what force and terror could not; and the stratagem such as no king or minister would disdain, to get an important discovery. If you call that stratagem a *trick*, you vilify it, and make it comical; but call that trick a *stratagem* or a *measure*, and you dignify it up to tragedy: so frequently do ridicule or dignity turn upon one single word. It is commonly said, and more particularly by Lord Shaftesbury, that ridicule is the best test of truth; for that it will not stick where it is not just. I deny it. A truth learned in a certain light, and attacked in certain words by men of wit and humour, may, and often doth, become ridiculous, at least so far, that the truth is only remembered and repeated for the sake of the ridicule. The overturn of Mary of Medicis into a river, where she was half drowned, would never have been remembered, if Madame de Verneuil, who saw it, had not said, *La reine boit*. Pleasure or malignity often gives ridicule a weight, which it does not deserve. The versification, I must confess, is too much neglected, and too often bad; but, upon the whole, I read the play with pleasure.

If there is but a great deal of wit and character in your new comedy, I will readily compound for its having little or no plot. I chiefly mind dialogue and character in comedies. Let dull critics feed upon the carcasses of plays; give me the taste and the dressing.

I am very glad you went to Versailles, to see the ceremony of creating the Prince de Condé *chevalier de l'ordre*: and I do not doubt, but that upon this occasion, you informed yourself thoroughly of the institution and rules of that order. If you did, you were certainly told, it was instituted by Henry the Third, immediately after his return, or rather his flight, from Poland; he took the hint of it at Venice, where he had seen the original manuscript of an order of the *St. Esprit, ou droit désir*, which had been instituted in 1352, by Louis d'Anjou, king of Jerusalem and Sicily, and husband to Jane, queen of Naples, countess of Provence. This order was under the protection of St. Nicholas de Bari, whose image hung to the collar. Henry the Third found the order of St. Michael prostituted and degraded, during the civil wars; he therefore joined it to his new order of the St. Esprit, and gave them both together; for which reason every knight of the St. Esprit is now called *chevalier des ordres du roi*. The number of the knights have been different, but is now fixed to *one hundred*, exclusive of the sovereign. There are many officers, who wear the ribband of this order, like the other knights; and what is very singular is, that these officers frequently sell their employments, but obtain leave to wear the blue ribband still, though the purchasers of those offices wear it also.

As you will have been a great while in France, people will expect that you should be *au fait* of all these sort of things relative to that country. But the history of all the orders of all countries is well worth your knowledge; the subject occurs often, and one should not be ignorant of it, for fear of

some such accident as happened to a solid Dane at Paris; who, upon seeing *l'ordre du St. Esprit*, said, 'Notre St. Esprit chez nous c'est un éléphant.' Almost all the princes in Germany have their orders too, not dated, indeed, from any important events, or directed to any great object; but because they will have orders to show that they may; as some of them, who have the *jus cudendæ monete*, borrow ten shillings' worth of gold to coin a ducat. However, wherever you meet with them, inform yourself, and minute down a short account of them: they take in all the colours of Sir Isaac Newton's prisms. N. B. When you inquire about them, do not seem to laugh.

I thank you for *le Mondement de Monseigneur l'Archevêque*; it is very well drawn, and becoming an archbishop. But pray do not lose sight of a much more important object; I mean, the political disputes between the king and the parliament, and the king and the clergy; they seem both to be patching up; however, get the whole clue to them, as far as they have gone.

I received a letter yesterday from Madame Monconseil, who assures me you have gained ground 'du côté des manières,' and that she looks upon you to be 'plus qu'à moitié chemin.' I am very glad to hear this, because, if you are got above half-way of your journey, surely you will finish it, and not faint in the course. Why do you think I have this affair so extremely at heart, and why do I repeat it so often? Is it for your sake, or for mine? You can immediately answer yourself that question; you certainly have, I cannot possibly have any, interest in it: if then you will allow me, as I believe you may, to be a judge of what is useful and necessary to you, you must in consequence be convinced of the infinite importance of a point, which I take so much pains to inculcate.

I hear that the new Duke of Orleans 'a remercié Monsieur de Melfort,' and I believe, 'pas sans.

raison,' having had obligations to him; 'mais il ne l'a pas remercié en mari poli,' but rather roughly. 'Il faut que ce soit un bourru.' I am told too, that people get bits of his father's raggedy way of relics; I wish them joy, they will do them a great deal of good. See from hence what weaknesses human nature is capable of, and make allowances for such in all your plans and reasonings; study the characters of the people you have to do with, and know what they are, instead of thinking them what they should be; address yourself generally to the senses, to the heart, and to the weaknesses of mankind, but very rarely to their reason.

Good night, or good morrow to you, according to the time that you shall receive this letter from

Yours.

LETTER CCLXXI.

London, February 14, O. S. 1752.

MY DEAR FRIEND,

IN a month's time, I believe, I shall have the pleasure of sending you, and you will have the pleasure of reading, a work of Lord Bolingbroke's, in two volumes octavo, upon *The Use of History*, in several letters to Lord Hyde, then Lord Cornbury. It is now put into the press. It is hard to determine, whether this work will instruct or please most: the most material historical facts, from the great æra of the treaty of Munster, are touched upon, accompanied by the most solid reflections, and adorned by all that elegance of style, which was peculiar to himself, and in which, if Cicero equals, he certainly does not exceed him; but every other writer falls short of him. I would advise you almost to get this book by heart. I think you have a turn to history, you love it, and have a memory to retain it; this book will teach you the proper use of it. Some peo-

ple load their memories, indiscriminately, with historical facts, as others do their stomachs with food; and bring out the one, and bring up the other, entirely crude and undigested. You will find, in Lord Bolingbroke's book, an infallible specific against that epidemical complaint*.

I remember a gentleman, who had read history in this thoughtless and undistinguishing manner, and who, having travelled, had gone through the Valteline. He told me that it was a miserable poor country, and therefore it was, surely, a great error in Cardinal Richelieu to make such a rout, and put France to so much expense about it. Had my friend read history as he ought to have done, he would have known that the great object of that great minister was to reduce the power of the house of Austria; and, in order to that, to cut off, as much as he could, the communication between the several parts of their then extensive dominions; which reflections would have justified the cardinal to him, in the affair of the Valteline. But it was easier to him to remember facts, than to combine and reflect.

One observation, I hope, you will make in reading history; for it is an obvious and a true one. It is, that more people have made great figures, and great fortunes in courts, by their exterior accomplishments, than by their interior qualifications. Their engaging address, the politeness of their manners, their air, their turn, hath almost always paved the way for their superior abilities, if they have such, to exert themselves. They have been favourites before they have been ministers. In courts an universal gentleness and '*douceur dans les manieres*' is

* We cannot but observe with pleasure, that at this time Lord Bolingbroke's Philosophical Works had not appeared; which accounts for Lord Chesterfield's recommending to his son, in this as well as in some foregoing passages, the study of Lord Bolingbroke's writings.

most absolutely necessary: an offended fool, or a slighted *valet de chambre*, may, very possibly, do you more hurt at court than ten men of merit can do you good. Fools, and low people, are always jealous of their dignity; and never forget nor forgive what they reckon a slight. On the other hand, they take civility, and a little attention, as a favour; remember, and acknowledge it: this, in my mind, is buying them cheap; and therefore they are worth buying. The prince himself, who is rarely the shining genius of his court, esteems you only by hearsay, but likes you by his senses; that is, from your air, your politeness, and your manner of addressing him, of which alone he is a judge. There is a court garment, as well as a wedding garment, without which you will not be received. That garment is the *colto sciolto*; an imposing air, an elegant politeness, easy and engaging manners, universal attention, and insinuating gentleness, and all those *je ne sais quoi* that compose the *graces*.

I am this moment disagreeably interrupted by a letter, not from you, as I expected, but from a friend of yours at Paris, who informs me, that you have a fever, which confines you at home. Since you have a fever, I am glad you have prudence enough with it to stay at home, and take care of yourself; a little more prudence might probably have prevented it. Your blood is young, and consequently hot; and you naturally make a great deal, by your good stomach, and good digestion; you should therefore necessarily attenuate and cool it, from time to time, by gentle purges, or by a very low diet, for two or three days together, if you would avoid fevers. Lord Bacon, who was a very great physician, in both senses of the word, hath this aphorism, in his Essay upon Health, '*Nihil magis ad sanitatem tribuit quam crebræ et domesticæ purgationes.*' By *domesticæ*, he means those simple uncompounded purgatives which every body can administer to themselves; such as scum-tea, steeped

prunes and scana, chewing a little rhubarb, or dissolving an ounce and a half of manna in fair water, with the juice of half a lemon to make it palatable. Such gentle and unconfining evacuations would certainly prevent those feverish attacks, to which every body at your age is subject.

By the way, I do desire, and insist, that whenever, from any indisposition, you are not able to write to me, upon the fixed days, Christian shall; and give me a *true* account how you are. I do not expect from him the Ciceroian epistolary stile; but I will content myself with the Swiss simplicity and truth.

I hope you extend your acquaintance at Paris, and frequent variety of companies; the only way of knowing the world: every set of company differs in some particulars from another; and a man of business must, in the course of his life, have to do with all sorts. It is a very great advantage to know the languages of the several countries one travels in; and different companies may, in some degree, be considered as different countries: each hath its distinctive language, customs, and manners: know them all, and you will wonder at none.

Adieu, child. Take care of your health; there are no pleasures without it.

LETTER CCLXXII.

London, February 20, O. S. 1752.

MY DEAR FRIEND,

I N all systems whatsoever, whether of religion, government, morals, &c. perfection is the object always proposed, though possibly unattainable; hitherto at least, certainly unattained. However, those who aim carefully at the mark itself will unquestionably come nearer it, than those who from despair, negligence, or indolence, leave to chance the

work of skill. This maxim holds equally true in common life; those who aim at perfection will come infinitely nearer it, than those desponding or indolent spirits who foolishly say to themselves, Nobody is perfect; perfection is unattainable; to attempt it is chimerical; I shall do as well as others; why then should I give myself trouble to be what I never can, and what, according to the common course of things, I need not be, *perfect*?

I am very sure that I need not point out to you the weakness and the folly of this reasoning, if it deserves the name of reasoning. It would discourage, and put a stop to, the exertion of any one of our faculties. On the contrary, a man of sense and spirit says to himself, Though the point of perfection may (considering the imperfection of our nature) be unattainable, my care, my endeavours, my attention, shall not be wanting to get as near it as I can. I will approach it every day; possibly I may arrive at it at last; at least (what I am sure is in my own power) I will not be distanced. Many fools (speaking of you) say to me, What, would you have him perfect? I answer, Why not? What hurt would it do him or me? Oh, but that is impossible, say they. I reply, I am not sure of that: perfection in the abstract, I admit to be unattainable; but what is commonly called perfection in a character, I maintain to be attainable, and not only that, but in every man's power. He hath, continue they, a good head, a good heart, a good fund of knowledge, which will increase daily; what would you have more? Why, I would have every thing more that can adorn and complete a character. Will it do his head, his heart, or his knowledge, any harm, to have the utmost delicacy of manners, the most shining advantages of air and address, the most endearing attentions, and the most engaging graces? But, as he is, say they, he is loved wherever he is known. I am very glad of it, say I; but I would have him be liked before he is known, and loved afterwards. I would have him,

by his first *abond* and address, make people wish to know him, and inclined to love him : he will save a great deal of time by it. Indeed, reply they, you are too nice, too exact, and lay too much stress upon things that are of very little consequence. Indeed, rejoin I, you know very little of the nature of mankind, if you take those things to be of little consequence : one cannot be too attentive to them ; it is they that always engage the heart, of which the understanding is commonly the bubble. And I would much rather that he erred in a point of grammar, of history, of philosophy, &c. than in a point of manners and address. But consider, he is very young ; all this will come in time. I hope so, but that time must be while he is young, or it will never be at all : the right *pli* must be taken young, or it will never be easy, nor seem natural. Come, come, say they (substituting, as is frequently done, assertion instead of argument), depend upon it, he will do very well ; and you have a great deal of reason to be satisfied with him. I hope and believe he will do well, but I would have him do better than well. I am very well pleased with him ; but I would be more, I would be proud of him. I would have him have lustre as well as weight. Did you ever know any body that really united all these talents ? Yes, I did : Lord Bolingbroke joined all the politeness, the manners, and the graces of a courtier, to the solidity of a statesman, and to the learning of a pedant. He was *omnis homo* ; and pray what should hinder my boy from being so too, if he hath, as I think he hath, all the other qualifications that you allow him ? Nothing can hinder him, but neglect of, or inattention to, those objects, which his own good-sense must tell him are of infinite consequence to him, and which therefore I will not suppose him capable of either neglecting or despising.

This (to tell you the whole truth) is the result of a controversy that passed yesterday, between Lady Hervey and myself, upon your subject, and almost

in the very words. I submit the decision of it to yourself: let your own good-sense determine it, and make you act in consequence of that determination. The receipt to make this composition is short and infallible; here I give it you.

Take variety of the best company, wherever you are; be minutely attentive to every word and action; imitate respectively those whom you observe to be distinguished and considered for any one accomplishment; then mix all these several accomplishments together, and serve them up yourself to others.

I hope your fair, or rather your brow *Americane*, is well. I hear that she makes very handsome presents, if she is not so herself. I am told, there are people at Paris who expect, from this secret connexion, to see in time a volume of letters, superior to Madame de Graffigny's Peruvian ones; I lay-in my claim to one of the first copies.

Francis's *Cécile** hath been acted twice, with most universal applause; to-night is his third night, and I am going to it. I did not think it would have succeeded so well, considering how long our British audiences have been accustomed to murder, racks, and poison, in every tragedy; but it affected the heart so much, that it triumphed over habit and prejudice. All the women cried, and all the men were moved. The prologue, which is a very good one, was made entirely by Garrick. The epilogue is old Cibber's; but corrected, though not enough, by Francis. He will get a great deal of money by it; and, consequently, be better able to lend you sixpence, upon any emergency.

The parliament of Paris, I find by the newspapers, has not carried its point, concerning the hospitals; and though the king hath given up the archbishop, yet, as he has put them under the management and direction *du Grand Conseil*, the parliament is equal-

* Francis's *Eugenia*.

ly out of the question. This will naturally put you upon inquiring into the constitution of the *Grand Conseil*. You will, doubtless, inform yourself, who it is composed of, what things are *de son ressort*, whether or not there lies an appeal from thence to any other place; and of all other particulars, that may give you a clear notion of this assembly. There are also three or four other *Conseils* in France of which you ought to know the constitution, and the objects: I dare say you do know them already; but, if you do not, lose no time in informing yourself. These things, as I have often told you, are best learned in various French companies; but in no English ones: for none of our countrymen trouble their heads about them. To use a very trite image, collect, like the bee, your store from every quarter. In some companies ('*parmi les fermiers généraux nommément*') you may, by proper inquiries, get a general knowledge, at least, of *les affaires des finances*. When you are with *des gens de robe*, suck them with regard to the constitution, and civil government, *et sic de cæteris*. This shows you the advantage of keeping a great deal of different French company; an advantage much superior to any that you can possibly receive from loitering and sauntering away evenings in any English company at Paris, not even excepting Lord A****'s. Love of ease, and fear of restraint (to both which I doubt you are, for a young fellow, too much addicted), may invite you among your countrymen: but pray withstand those mean temptations, *et prenez sur vous*, for the sake of being in those assemblies, which alone can inform your mind, and improve your manners. You have not now many months to continue at Paris: make the most of them: get into every house there, if you can; extend acquaintance, know every thing and every body there; that, when you leave it for other places, you may be *au fait*, and even able to explain whatever you may hear mentioned concerning it.

LETTER CCLXXIII.

London, March 2, O. S. 1752.

MY DEAR FRIEND,

WHEREABOUTS are you in Ariosto? Or have you gone through that most ingenious texture of truth and lies, of serious and extravagant, of knights-errant, magicians, and all that various matter, which he announces in the beginning of his poem :

Le Donne, i Cavalier, l'arme, gli amori,
Le cortesie, l'audaci imprese io canto.

I am by no means sure that Homer had superior invention, or excelled more in description than Ariosto. What can be more seducing and voluptuous, than the description of Alcina's person and palace? What more ingeniously extravagant, than the search made in the moon for Orlando's lost wits, and the account of others people's that were found there? The whole is worth your attention, not only as an ingenious poem, but as the source of all modern tales, novels, fables, and romances ; as Ovid's *Metamorphoses* was of the ancient ones ; besides that, when you have read this work, nothing will be difficult to you in the Italian language. You will read Tasso's *Gierusalemme*, and the *Decamerone di Boccaccio*, with great facility afterwards ; and, when you have read these three authors, you will, in my opinion, have read all the works of invention, that are worth reading in that language ; though the Italians would be very angry at me for saying so.

A gentleman should know those which I call classical works, in every language ; such as Boileau, Corneille, Racine, Moliere, &c. in French ; Milton, Dryden, Pope, Swift, &c. in English ; and the three authors

above-mentioned in Italian : whether you have any such in German, I am not quite sure, nor, indeed, am I inquisitive. These sort of books adorn the mind, improve the fancy, are frequently alluded to by, and are often the subjects of conversations of, the best companies. As you have languages to read, and memory to retain them, the knowledge of them is very well worth the little pains it will cost you, and will enable you to shine in company. It is not pedantic to quote and allude to them, which it would be with regard to the ancients.

Among the many advantages which you have had in your education, I do not consider your knowledge of several languages as the least. You need not trust to translations : you can go to the source : you can both converse and negotiate with people of all nations, upon equal terms ; which is by no means the case of a man, who converses or negotiates in a language which those with whom he hath to do know much better than himself. In business a great deal may depend upon the force and extent of one word ; and, in conversation, a moderate thought may gain, or a good one lose, by the propriety or impropriety, the elegance or inelegancy, of one single word. As therefore you now know four modern languages well, I would have you study (and, by the way, it will be very little trouble to you) to know them correctly, accurately, and delicately. Read some little books that treat of them, and ask questions concerning their delicacies of those who are able to answer you. As for instance, should I say in French ; '*la lettre que je vous ai écrit,*' or, '*la lettre que je vous ai écrite?*' in which, I think, the French differ among themselves. There is a short French Grammar by the Port Royal, and another by Pere Buffier, both which are worth your reading ; as is also a little book called '*les Synonymes François.*' There are books of that kind upon the Italian language, into some of which I would advise you to dip : possibly the German language may have something of

the same sort; and since you already speak it, the more properly you speak it the better: one would, I think, as far as possible, do all one does correctly and elegantly. It is extremely engaging to people of every nation, to meet with a foreigner who hath taken pains enough to speak their language correctly: it flatters that local and national pride and prejudice, of which every body hath some share.

Francis's *Eugenia*, which I will send you, pleased most people of good taste here: the boxes were crowded till the sixth night; when the pit and gallery were totally deserted, and it was dropped. Distress, without death, was not sufficient to affect a true British audience, so long accustomed to daggers, racks, and bowls of poison; contrary to Horace's rule, they desire to see *Medea* murder her children upon the stage. The sentiments were too delicate to move them; and their hearts are to be taken by storm, not by parley.

Have you got the things, which were taken from you at Calais, restored? and among them the little packet, which my sister gave you for Sir Charles Hotham? In this case, have you forwarded it to him? If you have not yet had an opportunity, you will have one soon; which I desire you will not omit: it is by Monsieur d'Aillon, whom you will see in a few days at Paris, in his way to Geneva, where Sir Charles now is, and will remain some time. Adieu.

LETTER CCLXXIV.

London, March 5, O. S. 1752.

MY DEAR FRIEND,

AS I have received no letter from you by the usual post, I am uneasy upon account of your health; for, had you been well, I am sure you would have written, according to your engagement, and my re-

quisition. You have not the least notion of any care of your health; but, though I would not have you be a valetudinarian, I must tell you, that the best and most robust health requires some degree of attention to preserve. Young fellows, thinking they have so much health and time before them, are very apt to neglect or lavish both, and beggar themselves before they are aware: whereas a prudent economy in both would make them rich indeed; and, so far from breaking-in upon their pleasures, would improve, and almost perpetuate them. Be you wiser; and, before it is too late, manage both with care and frugality; and lay out neither, but upon good interest and security.

I will now confine myself to the employment of your time, which, though I have often touched upon it formerly, is a subject that, from its importance, will bear repetition. You have, it is true, a great deal of time before you; but, in this period of your life, one hour usefully employed may be worth more than four-and-twenty hereafter: a minute is precious to you now; whole days may possibly not be so forty years hence. Whatever time you allow, or can snatch for serious reading (I say snatch, because company and the knowledge of the world is now your chief object), employ it in reading of some one book, and that a good one, till you have finished it; and do not distract your mind with various matters, at the same time. In this light I would recommend to you to read *toute de suite* Grotius *de Jure Belli et Pacis*, translated by Barbeyrac, and Puffendorff's *Jus Gentium*, translated by the same hand. For accidental quarters of hours, read works of invention, wit, and humour, of the best, and not of trivial authors, either ancient or modern.

Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption, if possible. Business must not be sauntered and trifled with; and you must not say to it, as Felix did to Paul, 'at a more convenient season I will speak to thee.' The most convenient

season for business is the first; but study and business in some measure point out their own times to a man of sense; time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasures.

Many people think that they are in pleasures, provided they are neither in study nor in business. Nothing like it; they are doing nothing, and might just as well be asleep. They contract habitudes from laziness, and they only frequent those places where they are free from all restraints and attentions. Be upon your guard against this idle profusion of time; and let every place you go to be either the scene of quick and lively pleasures, or the school of your improvements: let every company you go into either gratify your senses, extend your knowledge, or refine your manners. Have some decent object of gallantry in view at some places; frequent others where people of wit and taste assemble; get into others, where people of superior rank and dignity command respect and attention from the rest of the company; but pray frequent no neutral places, from mere idleness and indolence. Nothing forms a young man so much as being used to keep respectable and superior company, where a constant regard and attention is necessary. It is true, this is at first a disagreeable state of restraint; but it soon grows habitual, and consequently easy; and you are amply paid for it, by the improvement you make, and the credit it gives you. What you said some time ago was very true, concerning *le Palais Royal*: to one of your age the situation is disagreeable enough: you cannot expect to be much taken notice of: but all that time you can take notice of others; observe their manners, decipher their characters, and insensibly you will become one of the company.

All this I went through myself. When I was of your age, I have satte hours in company, without being taken the least notice of; but then I took notice of them. and learned, in their company, how to

behave myself better in the next, till by degrees I became part of the best companies myself. But I took great care not to lavish away my time in those companies where there were neither quick pleasures, nor useful improvements, to be expected.

Sloth, indolence, and *mollesse*, are pernicious, and unbecoming a young fellow; let them be your resource forty years hence at soonest. Determine, at all events, and however disagreeable it may be to you in some respects, and for some time, to keep the most distinguished and fashionable company of the place you are at, either for their rank, or for their learning, or 'le bel esprit et le gout.' This gives you credentials to the best companies, wherever you go afterwards. Pray, therefore, no indolence, no lassitude; but employ every minute of your life in active pleasures, or useful employments. Address yourself to some woman of fashion and beauty, wherever you are, and try how far that will go. If the place be not secured beforehand, and garrisoned, nine times in ten you will take it. By attentions and respect, you may always get into the highest company; and, by some admiration and applause, whether merited or not, you may be sure of being welcome among 'les sçavants et les beaux esprits.' There are but these three sorts of company for a young fellow; there being neither pleasure nor profit in any other.

My uneasiness with regard to your health is this moment removed by your letter of the 8th, N. S. which, by what accident I do not know, I did not receive before.

I long to read Voltaire's *Rome Sauvée*, which, by the very faults that your severe critics find with it, I am sure I shall like; for I will at any time give up a good deal of regularity for a great deal of *brillant*; and for the *brillant*, surely, nobody is equal to Voltaire. Catiline's conspiracy is an unhappy subject for tragedy; it is too single, and gives no opportunity to the poet to excite any of the tender passions; the whole is one intended act of her-

ror. Crébillon was sensible of this defect, and to create another interest, most absurdly made Catiline in love with Cicero's daughter, and her with him.

I am very glad you went to Versailles, and dined with Monsieur de St. Contest. That is company to learn 'les bonnes manieres' in; and it seems you had 'les bons morceaux' into the bargain. Though you were no part of the king of France's conversation with foreign ministers, and probably not much entertained with it; do you think that it is not very useful to you to hear it, and to observe the turn and manners of people of that sort? It is extremely useful to know it well. The same in the next rank of people, such as ministers of state, &c. in whose company, though you cannot yet, at your age, bear a part, and consequently be diverted, you will observe and learn what hereafter it may be necessary for you to act.

Tell Sir John Lambert, that I have this day fixed Mr. Spencer's having his credit upon him; Mr. Hoare had also recommended him. I believe Mr. Spencer will set out next month for some place in France, but not Paris. I am sure he wants a great deal of France, for at present he is most entirely English; and you know very well what I think of that. And so we bid you heartily good-night.

LETTER CCLXXV.

London, March 16, O. S. 1758.

MY DEAR FRIEND,

HOW do you go on with the most useful and most necessary of all studies, the study of the world? Do you find that you gain knowledge? And does your daily experience at once extend and demonstrate your improvement? You will possibly ask me how you can judge of that yourself. I will tell you a sure way of knowing. Examine yourself, and see

whether your notions of the world are changed, by experience, from what they were two years ago in theory; for that alone is one favourable symptom of improvement. At that age (I remember it in myself) every notion that one forms is erroneous; one hath seen few models, and those none of the best, to form one's-self upon. One thinks that every thing is to be carried by spirit and vigour; that art is meanness, and that versatility and complaisance are the refuge of pusillanimity and weakness. This most mistaken opinion gives an indelicacy, a *brusquerie*, and roughness to the manners. Fools, who can never be undeceived, retain them as long as they live; reflection with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover, that plain right reason is, nine times in ten, the fettered and shackled attendant of the triumph of the heart and the passions; consequently, they address themselves nine-times in ten to the conqueror, not to the conquered; and conquerors, you know, must be applied to in the gentlest, the most engaging, and the most insinuating manner. Have you found out that every woman is infallibly to be gained by every sort of flattery, and every man by one sort or other? Have you discovered what variety of little things affect the heart, and how surely they collectively gain it? If you have, you have made some progress. I would try a man's knowledge of the world, as I would a school-boy's knowledge of Horace: not by making him construe '*Mænas atavis editæ regibus,*' which he could do in the first form; but by examining him as to the delicacy and *carious subtilitas* of that poet. A man requires very little knowledge and experience of the world, to understand glaring, high-coloured, and decided characters; they are but few, and they strike at first: but to distinguish the almost imperceptible shades, and the nice gradations of virtue and vice, sense and folly, strength and

weakness, (of which characters are commonly composed) demands some experience, great observation, and minute attention. In the same cases most people do the same things, but with this material difference, upon which the success commonly turns:—A man who hath studied the world knows when to time, and where to place them; he hath analysed the characters he applies to, and adapted his address and his arguments to them; but a man of what is called plain good sense, who hath only reasoned by himself, and not acted with mankind, mis-times, mis-places, runs precipitately and bluntly at the mark, and falls upon his nose in the way. In the common manners of social life, every man of common sense hath the rudiments, the A B C of civility; he means not to offend, and even wishes to please; and, if he hath any real merit, will be received and tolerated in good company. But that is far from being enough; for, though he may be received, he will never be desired; though he does not offend, he will never be loved; but, like some little, insignificant, neutral power, surrounded by great ones, he will neither be feared nor courted by any; but, by turns, invaded by all, whenever it is their interest; a most contemptible situation! Whereas, a man who hath carefully attended to, and experienced, the various workings of the heart, and the artifices of the head: and who, by one shade can trace the progression of the whole colour; who can, at the proper times, employ all the several means of persuading the understanding, and engaging the heart; may and will have enemies: but will and must have friends: he may be opposed, but he will be supported too; his talents may excite the jealousy of some, but his engaging arts will make him beloved by many more; he will be considerable; he will be considered. Many different qualifications must conspire to form such a man; and, to make him at once respectable and amiable, the least must be joined to the greatest; the latter would be unavailing, without

the former; and the former would be futile and frivolous, without the latter. Learning is acquired by reading books; but the much more necessary learning, the knowledge of the world, is only to be acquired by reading men and studying all the various editions of them. Many words in every language are generally thought to be synonymous; but those who study the language attentively will find, that there is no such thing; they will discover some little difference, some distinction between all those words that are vulgarly called synonymous; one hath always more energy, extent, or delicacy, than another: it is the same with men; all are in general, and yet no two in particular exactly, alike. Those who have not accurately studied, perpetually mistake them; they do not discern the shades and gradations that distinguish characters seemingly alike. Company, various company, is the only school for this knowledge. You ought to be, by this time, at least in the third form of that school, from whence the rise to the uppermost is easy and quick; but then you must have application and vivacity; and you must not only bear with, but even seek, restraint in most companies, instead of stagnating in one or two only, where indolence and love of ease may be indulged.

In the plan which I gave you in my last*, for your future motions, I forgot to tell you, that, if a king of the Romans should be chosen this year, you shall certainly be at that election; and as, upon those occasions, all strangers are excluded from the place of the election, except such as belong to some ambassador, I have already eventually secured you a place in the suite of the king's electoral ambassador, who will be sent upon that account to Frankfort, or wherever else the election may be. This will not only secure you a sight of the show, but a knowledge of the whole thing; which is likely to be a contested one, from

* That letter is missing.

the opposition of some of the electors, and the protests of some of the princes of the empire. That election, if there is one, will, in my opinion, be a memorable era in the history of the empire; pens at least, if not swords, will be drawn; and ink, if not blood, will be plentifully shed, by the contending parties in that dispute. During the fray, you may securely plunder, and add to your present stock of knowledge of the '*res publicum imperii*.' The court of France hath, I am told, appointed le Président Ogier, a man of great abilities, to go immediately to Ratisben, '*pour y souffler la discorde*.' It must be owned, that France hath always profited skilfully of its having guaranteed the treaty of Munster; which hath given it a constant pretence to thrust itself into the affairs of the empire. When France got Alsace yielded by treaty, it was very willing to have held it as a fief of the empire; but the empire was then wiser. Every power should be very careful not to give the least pretence to a neighbouring power to muddle with the affairs of its interior. Sweden hath already felt the effects of the czarina's calling herself guarantee of its present form of government, in consequence of the treaty of Nuntodtz, confirmed afterwards by that of Abo; though, in truth, that guarantee was rather a provision against Russia's attempting to alter the then new-established form of government in Sweden, than any right given to Russia to hinder the Swedes from establishing what form of government they pleased. Read them both, if you can get them. Adieu!

LETTER CCLXXVI.

London, April 13, O. S. 1758.

MY DEAR FRIEND,

I RECEIVE this moment your letter of the 19th; N. S. with the enclosed pieces relative to the present dispute between the king and the parliament. I shall return them by Lord Hastingdon, whom you will soon see at Paris, and who will likewise carry you the piece, which I forgot in making up the packet I sent you by the Spanish ambassador. The representation of the parliament is very well drawn, 'sua viter in modo, fortiter in re.' They told the king very respectfully, that in a certain case, 'which they should think it criminal to suppose,' they would not obey him. This hath a tendency to what we call here revolution-principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do, upon these symptoms of reason and good sense, which seem to be breaking out all over France: but this I foresee, that, before the end of this century, the trade of both king and priest will not be half so good a one as it has been. Du Clos, in his reflections, hath observed and very truly, 'qu'il y a un germe de raison qui commence à se développer en France;' a *développement* that must prove fatal to regal and papal pretensions. Prudence may, in many cases, recommend an occasional submission to either; but when that ignorance, upon which an implicit faith in both could only be founded, is once removed, God's vicegerent, and Christ's vicar, will only be obeyed and believed, as far as what the one orders, and the other says, is conformable to reason and to truth.

I am very glad (to use a vulgar expression) that

your meals as if you were not well; though you really are; I am sure it is the likeliest way to keep so. Pray leave off entirely your greasy, heavy pastry, fat creams, and indigestible dumplings; and then you need not confine yourself to white meats, which I do not take to be one jot wholesomer than beef, mutton, and partridge.

Voltaire sent me, from Berlin, his *History de Siècle de Louis XIV.* It came at a very proper time; Lord Bolingbroke had just taught me how history should be read; Voltaire shows me how it should be written. I am sensible that it will meet with almost as many critics as readers. Voltaire must be criticised; besides, every man's favourite is attacked; for every prejudice is exposed, and our prejudices are our mistresses; reason is at best our wife, very often heard indeed, but seldom minded. It is the history of the human understanding, written by a man of parts, for the use of men of parts. Weak minds will not like it, even though they do not understand it; which is commonly the measure of their admiration. Dull ones will want those minute and uninteresting details, with which most other histories are incumbered. He tells me all I want to know, and nothing more. His reflections are short, just, and produce others in his readers. Free from religious, philosophical, political, and national prejudices, beyond any historian I ever met with, he relates all those matters as truly, and as impartially, as certain regards, which must always be to some degree observed, will allow him; for one sees plainly, that he often says much less than he would say if he might. He hath made me much better acquainted with the times of Lewis XIV. than the innumerable volumes which I had read could do; and hath suggested this reflection to me, which I had never made before:—His vanity, not his knowledge, made him encourage all, and introduce many, arts and sciences in his country. He opened in a

manner the human understanding in France, and brought it to its utmost perfection ; his age equalled in all, and greatly exceeded in many things (pardon me, pedants!) the Augustan. This was great and rapid ; but still it might be done, by the encouragement, the applause, and the rewards, of a vain, liberal, and magnificent prince. What is much more surprising is, that he stopped the operations of the human mind just where he pleased ; and seemed to say " thus far shalt thou go, and no farther." For, a bigot to his religion, and jealous of his power, free and rational thought upon either never entered into a French head during his reign ; and the greatest geniuses that ever any age produced never entertained a doubt of the divine right of kings, or the infallibility of the church. Poets, orators, and philosophers, ignorant of their natural rights, cherished their chains ; and blind active faith triumphed, in those great minds, over silent and passive reason. The reverse of this seems now to be the case in France : reason opens itself ; fancy and invention fade and decline.

I will send you a copy of this history by Lord Huntingdon, as I think it very probable that it is not allowed to be published and sold at Paris. Pray read it more than once, and with attention, particularly the second volume ; which contains short but very clear accounts of many very interesting things which are talked of by every body, though fairly understood by very few. There are two very puerile affectations, which I wish this book had been free from ; the one is, the total subversion of all the old established French orthography ; the other is, the not making use of any one capital letter throughout the whole book, except at the beginning of a paragraph. It offends my eyes to see rome, paris, france, cesar, henry the 4th, &c. begin with small letters ; and I do not conceive that there can be any reason for doing it, half so strong as the reason of long usage is to the con-

lary. This is an affectation below Voltaire, whom I am not ashamed to say that I admire and delight in, as an author, equally in prose and in verse.

I had a letter a few days ago from Monsieur du Broage; in which he says, 'Monsieur Stanhope est jetté dans la politique, et jurois qu'il y réussira.' You do very well, it is your destination; but remember that, to succeed in great things, one must first learn to please in little ones. Engaging manners and address must prepare the way for superior knowledge and abilities to act with effect. The late Duke of Marlborough's manners and address prevailed with the first king of Prussia, to let his troops remain in the army of the allies, when neither their representations, nor his own share in the common cause, could do it. The Duke of Marlborough had no new matter to urge to him; but had a manner, which he could not, and did not, resist. Voltaire, among a thousand little delicate strokes of that kind, says of the Duke de la Boulle, 'qu'il étoit l'homme le plus brillant et le plus aimable du royaume, et quelque gendre du général et ministre; il avoit pour lui la faveur publique.' Various little circumstances of that sort will often make a man of great real merit be hated, if he hath not address and manners to make him be loved. Consider all your own circumstances seriously; and you will find, that, of all arts, the art of pleasing is the most necessary for you to study and possess. A silly tyrant said, 'oderint modum timent;' a wise man would have said, 'modum timent, odum timentem exoritur.' Judge, from your own daily experience, of the efficacy of that pleasing *je ne sçais quel*, when you feel, as you and every body certainly does, that in men it is more engaging than knowledge, in women than beauty.

I long to see Lord and Lady ~~too~~ (who are not yet arrived), because they have hardly seen you; and I always fancy, that I can fish out something new ~~con-~~
—ning you from those who have seen you last; not

that I shall much rely upon their accounts, because I distrust the judgement of Lord and Lady *** in those matters about which I am most inquisitive. They have ruined their own son, by, what they called and thought, loving him. They have made him believe that the world was made for him, not he for the world; and unless he stays abroad a great while, and falls into very good company, he will expect what he will never find; the attentions and complaisance from others which he has hitherto been used to from papa and mamma. This, I fear, is too much the case of Mr. ****; who, I doubt, will be run through the body, and be near dying, before he knows how to live. However you may turn out, you can never make me any of these reproaches. I indulged no silly, womanish fondness for you: instead of insisting my tenderness upon you, I have taken all possible methods to make you deserve it; and thank God you do; at least, I know but one article in which you are different from what I could wish you; and you very well know what that is. I want, that I and all the world should like you, as well as I love you. Adieu.

LETTER CCLXXVII.

London, April 30, O. S. 1752.

MY DEAR FRIEND,

AVOIR du monde is, in my opinion, a very just and happy expression, for having address, manners, and for knowing how to behave properly in all companies; and it implies very truly, that a man, that hath not these accomplishments, is not of the world. Without them, the best parts are inefficient: civility is absurd, and freedom offensive. A learned person, rusting in his cell at Oxford or Cambridge, will reason admirably well upon the nature of man; will profoundly analyse the head, the heart, the reason, the will, the passions, the senses, the sentiments,

and all these subdivisions of we know not what; and yet, unfortunately, he knows nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and tastes, that always influence, and often determine him. His views may, as he does colour in Sir Isaac Newton's prism, where only the capital ones are seen; but an experienced dyer knows all their various shades and gradations, together with the result of their several mixtures. Few men are of one plain, decided colour; most are mixed, shaded, and blended; and vary as much, from different situations, as changeable silks do from different lights. The man *qui a du monde*, knows all this from his own experience and observation: the conceited, cloistered philosopher, knows nothing of it from his own theory; his practice is absurd and improper; and he acts as awkwardly as a man would dance, who had never seen others dance, nor learned of a dancing-master; but who had only studied the notes by which dances are now pricked down as well as tunes. Observe and imitate, then, the address, the arts, and the manners, of those *qui ont du monde*: see by what methods they first make, and afterwards improve, impressions in their favour. These impressions are much oftener owing to little causes, than to intrinsic merit; which is less volatile, and hath not so sudden an effect. Strong minds have undoubtedly an ascendant over weak ones, as Galigai Maréchale d'Ancre very justly observed; when, to the disgrace and reproach of those times, she was prosecuted for having perverted Mary of Medicis by the arts of witchcraft and magic. But then an ascendant is to be gained by degrees, and by those arts only which experience and the knowledge of the world teaches; for few are wise enough to be bubbled, though most are weak enough to be bubbled. I have often seen people of superior, governed by people of much inferior parts, without knowing or even suspecting that they were so governed. This can only happen, when

these people of inferior parts have more worldly dexterity and experience, than those they govern. They see the weak and unguarded part, and apply to it, they take it, and all the rest follows. Would you gain (either men or women) and every man of sense desires to gain both) *il faut du monde*. You have had more opportunities than ever any man had, at your age, of acquiring *du monde*. You have been in the best companies of most countries, and are when others have hardly been in any company at all. You are master of all those languages, which John Trout seldom speaks at all, and never well; consequently you need be a stranger no where. This is the way, and the only way, of having *du monde*; but if you have it not, and have still any coarse rusticity about you, may one not apply to you the rustic's expectation of Morade?

This knowledge of the world teaches us more particularly two things, both which are of infinite consequence, and to neither of which nature inclines us; I mean the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with shame, at every disagreeable incident: the one makes him act and talk like a madman; the other makes him look like a fool. But a man who has *du monde* seems not to understand what he cannot or ought not to resent. If he makes a slip himself, he recovers it by his coolness; instead of plunging deeper by his confusion, like a stumbling horse. He is firm, but gentle; and practices that most excellent maxim, '*savoir se contenir*.' The other is the '*volto sciolto e pensieri stretti*.' People unused to the world have babbling countenances; and are unskilful enough to show what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable occasions; he must seem pleased, when he is very much otherwise; he must be able to accept and receive with smiles those whom he would much ra-

ther meet with swords. In courts he must not turn himself inside out. All this may, any must be done, without falsehood and treachery; for it must go no farther than politeness and manners, and must stop short of assurances and professions of simulated friendship. Good manners, to those one does not love, are no more a breach of truth, than 'your humble servant' at the bottom of a challenge is; they are universally agreed upon, and understood to be things of course. They are necessary guards of the decency and peace of society: they must only act defensively; and then not with arms poisoned with perfidy. Truth, but not the whole truth, must be the invariable principle of every man, who hath either religion, honour, or prudence. Those who violate it may be cunning, but they are not able. Lies and perfidy are the refuge of fools and cowards. Adieu!

P. S. I must recommend to you again, to take your leave of all your French acquaintance in such a manner as may make them regret your departure, and wish to see and welcome you at Paris again; where you may possibly return before it is very long. This must not be done in a cold, civil manner, but with at least seeming warmth, sentiment, and concern. Acknowledge the obligations you have to them for the kindness they have shown you during your stay at Paris; assure them, that wherever you are, you will remember them with gratitude; wish for opportunities of giving them proofs of your '*plein tendre et respectueux souvenir*'; beg of them, in case your good fortune should carry you to any part of the world where you could be of any the least use to them, that they would employ you without reserve. Say all this, and a great deal more, emphatically and pathetically; for you know *à vis mes lers* — This can do you no harm, if you never return to Paris; but if you do, as probably you may, it will be of infinite use to you. Remember too, not to

omit going to every house, where you have ever been once, to take leave, and recommend yourself to their remembrance. The reputation which you leave at one place where you have been, will circulate; and you will meet with it at twenty places, where you are to go. That is a labour never quite lost.

This letter will show you, that the accident which happened to me yesterday, and of which Mr. Grevenkop gives an account, hath had no bad consequences. My escape was a great one.

LETTER CCLXXVIII.

London, May 11, O. S. 1752.

MY DEAR FRIEND,

I BREAK my word by writing this letter; but I break it on the allowable side, by doing more than I promised. I have pleasure in writing to you: and you may possibly have some profit in reading what I write; either of the motives were sufficient for me, both I cannot withstand. By your last, I calculate that you will leave Paris this day se'ennight; upon that supposition, this letter may still find you there. Colonel Perry arrived here two or three days ago, and sent me a book from you; *Cassandra* abridged. I am sure it cannot be too much abridged. The spirit of that most voluminous work, fairly extracted, may be contained in the smallest *duodecimo*; and it is most astonishing, that there ever could have been people idle enough to write or read such endless heaps of the same stuff. It was, however, the occupation of thousands in the last century; and is still the private, though disavowed, amusement of young girls, and sentimental ladies. A love-sick girl finds in the captain with whom she is in love all the courage and all the graces of the tender and accomplished Oroondates; and many a grown-up, senti-

mental lady, talks delicate Clelia to the hero whom she would engage to eternal love, or laments with her that love is not eternal.

Ah ! qu'il est doux d'aimer, si l'on aimoit toujours !
Mais hélas ! il n'est point d'éternelles amours.

It is, however, very well to have read one of these extravagant works (of all which *La Calprenède's* are the best), because it is well to be able to talk, with some degree of knowledge, upon all those subjects that other people talk sometimes upon : and I would by no means have any thing that is known to others, be totally unknown to you. It is a great advantage for any man, to be able to talk or to hear, neither ignorantly nor absurdly, upon any subjects ; for I have known people, who have not said one word, hear ignorantly and absurdly ; it has appeared in their inattentive and unmeaning faces.

This, I think, is as little likely to happen to you, as to any body of your age : and if you will but add a versatility and easy conformity of manners, I know no company in which you are likely to be *à trop*.

This versatility is more particularly necessary for you at this time, now that you are going to so many different places ; for, though the manners and customs of the several courts of Germany are in general the same, yet every one has its particular characteristic ; some peculiarity or other, which distinguishes it from the next. This you should carefully attend to, and immediately adopt. Nothing flatters people more, nor makes strangers so welcome, as such an occasional conformity. I do not mean by this, that you should mimic the air and stiffness of every awkward German court ; no, by no means ; but I mean that you should only cheerfully comply and fall in with certain local habits, such as ceremonies, diet, turn of conversation, &c. People the

are lately come from Paris, and who have been a good while there, are generally suspected, and especially in Germany, of having a degree of contempt for every other place. Take great care that nothing of this kind appear, at least outwardly, in your behaviour; but commend whatever deserves any degree of commendation, without comparing it with what you may have left, much better, of the same kind, at Paris. As for instance, the German kitchen is, without doubt, execrable, and the French delicious; however, never commend the French kitchen at a German table: but eat of what you can find tolerable there, and commend it, without comparing it to any thing better. I have known many British yahoos, who, though while they were at Paris they conformed to no one French custom, as soon as they got any where else, talked of nothing but what they did, saw, and eat, at Paris. The freedom of the French is not to be used indiscriminately at all the courts in Germany, though their easiness may, and ought; but that too at some places more than others. The courts of Mannheim and Bonn, I take to be a little more unbarbarised than some others; that of Mayence, an ecclesiastical one, as well as that of Treves (neither of which is much frequented by foreigners), retains, I conceive, a great deal of the Goth and Vandal still. There more reserve and ceremony are necessary; and not a word of the French. At Berlin, you cannot be too French. Hanover, Brunswick, Cassel, &c. are of the mixed kind, *'un peu décorettés, mais pas assez.'*

Another thing, which I most earnestly recommend to you, not only in Germany, but in every part of the world, where you may ever be, is not only real, but seeming attention, to whomever you speak to, or whoever speaks to you. There is nothing so brutally shocking, nor so little forgiven, as a seeming inattention to the person who is speaking to you; and I have known many a man knocked down, for (in my opinion) a much slighter provocation, than that

shocking inattention which I mean. I have seen many people, who, while you are speaking to them, instead of looking at, and attending to you, fix their eyes upon the cieling, or some other part of the room, look out at the window, play with a dog, twirl their snuff-box, or pick their nose. Nothing discovers a little, futile, frivolous mind more than this, and nothing is so offensively ill-bred : it is an explicit declaration on your part, that every the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment, which such treatment must excite in every breast where any degree of self-love dwells ; and I am sure I never yet met with that breast where there was not a great deal. I repeat it again and again (for it is highly necessary for you to remember it), that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition : even your footman will sooner forget and forgive a beating, than any manifest mark of alight and contempt. Be therefore, I beg of you, not only really, but seemingly and manifestly, attentive to whoever speaks to you ; nay more, take their *ton* ; and tune yourself to their unison. Be serious with the serious, gay with the gay, and trifle with the triflers. In assuming these various shapes, endeavour to make each of them seem to sit easy upon you, and even to appear to be your own natural one. This is the true and useful versatility, of which a thorough knowledge of the world at once teaches the utility, and the means of acquiring.

I am very sure, at least I hope, that you will never make use of a silly expression, which is the favourite expression and the absurd excuse of all fools and blockheads ; *I cannot do such a thing* ; a thing by no means either morally or physically impossible. I cannot attend long together to the same thing, says one fool : that is, he is such a fool that he will not. I remember a very awkward fellow, who

did not know what to do with his sword, and who always took it off before dinner, saying, that he could not possibly dine with his sword on; upon which I could not help telling him, that I really believed he could without any probable danger either to himself or others. It is a shame and an absurdity, for any man to say, that he cannot do all those things, which are commonly done by all the rest of mankind.

Another thing, that I must earnestly warn you against, is laziness; by which more people have lost the fruit of their travels, than (perhaps) by any other thing. Pray be always in motion. Early in the morning go and see things; and the rest of the day go and see people. If you stay but a week at a place, and that an insignificant one, see, however, all that is to be seen there; know as many people, and get into as many houses, as ever you can.

I recommend to you likewise, though probably you have thought of it yourself, to carry in your pocket a map of Germany, in which the post-roads are marked; and also some short book of travels through Germany. The former will help to imprint in your memory situations and distances; and the latter will point out many things for you to see, that might otherwise possibly escape you; and which, though they may in themselves be of little consequence, you would regret not having seen, after having been at the places where they were.

Thus warned and provided for your journey, God speed you; *Felix fructumque sit!* Adieu.

LETTER CCLXXIX.

London, May 27, O. S. 1752.

MY DEAR FRIEND,

I SEND you the enclosed original, from a friend of ours, with my own commentaries upon the text; a text which I have so often paraphrased, and commented upon already, that I believe I can hardly say any thing new upon it; but, however, I cannot give it over till I am better convinced, than I yet am, that you feel all the utility, the importance, and the necessity of it; nay, not only feel, but practise it. Your panegyrist allows you what most fathers would be more than satisfied with in a son, and chides me for not contenting myself with *l'essentiellement bon*; but I, who have been in no one respect like other fathers, cannot neither, like them, content myself with *l'essentiellement bon*; because I know that it will not do your business in the world, while you want 'quelques couches de vernis.' Few fathers care much for their sons, or at least, most of them care more for their money; and consequently content themselves with giving them, at the cheapest rate, the common run of education; that is, a school till eighteen; the university till twenty; and a couple of years riding post through the several towns of Europe: impatient till their boobies come home to be married, and, as they call it, settled. Of those who really love their sons, few know how to do it. Some spoil them by fondling them while they are young, and then quarrel with them when they are grown up, for having been spoiled; some love them like mothers, and attend only to the bodily health and strength of the hopes of their family, solemnise his birth-day, and rejoice, like the subjects of the Great Mogul, at the increase of his bulk: while others,

mind, as they think, only essentials, take pains and pleasure to see in their hair all their favourite weaknesses and imperfections. I hope and believe that I have kept clear of all these errors, in the education which I have given you. No weaknesses of my own have warped it, no parsimony has starved it, no rigour has deformed it. Sound and extensive learning was the foundation which I meant to lay: I have laid it; but that alone, I knew, would by no means be sufficient: the ornamental, the showish, the pleasing superstructure was to be begun. In that view I threw you into the great world, intirely your own master, at an age when others either guzzle at the university, or are sent abroad in servitude to some awkward, pedantic, Scotch governor. This was to put you in the way, and the only way, of acquiring those manners, that address, and those graces, which exclusively distinguish people of fashion; and without which all moral virtues, and all acquired learning, are of no sort of use in courts and *le beau monde*; on the contrary, I am not sure if they are not an hindrance. They are feared and disliked in those places, as too severe, if not smoothed and introduced by the *graces*; but of these graces, of this necessary *beau vernis*, it seems, there are still 'quelques couches qui manquent.' Now, pray let me ask you, coolly and seriously, 'pourquoi ces couches manquent-elles?' For you may as easily take them, as you may wear more or less powder in your hair, more or less lace upon your coat. I can, therefore, account for your wanting them no other way in the world, than from your not being yet convinced of their full value. You have heard some English bucks say, 'Damn these finical outlandish airs: give me a manly resolute manner. They make a rout with their graces, and talk like a parcel of dancing-masters, and dress like a parcel of fops; one good Englishman will beat three of them.' But let your own observation undeceive you of these prejudices. I will give you one instance only, instead

of an hundred that I could give you, of a very shining fortune and figure, raised upon no other foundation whatsoever, than that of address, manners and graces. Between you and me (for this example must go no farther) what do you think made our friend, Lord A****e, colonel of a regiment of guards, governor of Virginia, groom of the stole, and ambassador to Paris: amounting in all to sixteen or seventeen thousand pounds a year? Was it his birth? No: a Dutch gentleman only. Was it his estate? No, he had none. Was it his learning, his parts, his political abilities and application? You can answer these questions as easily, and as soon, as I can ask them. What was it then? Many people wondered, but I do not; for I know, and will tell you. It was his air, his address, his manners, and his graces. He pleased, and by pleasing became a favourite; and by becoming a favourite became all that he has been since. Show me any one instance, where intrinsic worth and merit, unassisted by exterior accomplishments, have raised any man so high. You know the Duc de Richelieu, now *Maréchal, Cordon bleu, Gentilhomme de la Chambre*, twice ambassador, &c. By what means? Not by the purity of his character, the depth of his knowledge, or any uncommon penetration and sagacity. Women alone formed and raised him. The Duchess of Burgundy took a fancy to him, and had him before he was sixteen years old; this put him in fashion among the *beaux monde*: and the late regent's eldest daughter, now Madame de Modena, took him next, and was near marrying him. These early connexions with women of the first distinction gave him those manners, graces, and address, which you see he has; and which, I can assure you, are all that he has; for strip him of them, and he will be one of the poorest men in Europe. Man or woman cannot resist an engaging exterior; it will please, it will make its way. You want, it seems, but *quelques couches*; for God's sake, lose no time in getting them; and now you have got so

far, complete the work. Think of nothing else till that work is finished: unwearied application will bring about any thing; and surely your application can never be so well employed as upon that object, which is absolutely necessary to facilitate all others. With your knowledge and parts, if adorned by manners and graces, what may you not hope one day to be? But without them, you will be in the situation of a man who would be very fleet of one leg, but very lame of the other. He could not run: the lame leg would check and clog the well one, which would be very near useless.

From my original plan for your education I meant to make you *un homme universel*; what depended upon me is executed, the little that remains undone depends singly upon you. Do not then disappoint, when you can so easily gratify me. It is your own interest which I am pressing you to pursue, and it is the only return that I desire for all the care and affection of, Yours.

END OF VOL. II.







